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The Living Church

VOL. XXXI. MILWAUKEE, WIS.—SEPTEMBER 24, 1904. No. 21

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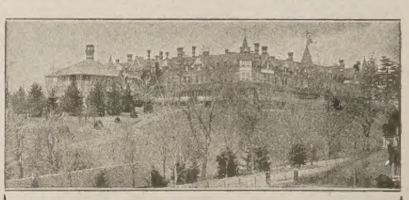

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The Magazines

Blackwood's for September (Leonard Scott Pub. Co., N. Y.) opens with "An Epistle from Alexander Cargill . . . . Anent the Great Case Recently Argued in the House of Lords," a poetic review of the relations between the Frees and the United Frees of Scotland. "The Vrouw Ghobelaar's Leading Cases"—a series of South African stories—is continued. Stephen Gwynn, in "From Tory to Aran," describes the improved condition of Irish fishermen. Charles Partridge describes the recent "Burial of the Atta of Igaraland [in the Niger region], and the Coronation of His Successor." "John Chilcote, M.P." is continued. J. Stanley Hughes gives a second article on "Sheep Droving" in Bushland. "The Dwarf's Tragedy," by Alfred Noyes, is a poem. "Coy," by Sysn, is an account of a certain irregular Prince of Burma and his negotiations with the British. "At the Flight O' the Duck" is a sporting incident told by O. Lockyer-Lamson. Ernest Dawson contributes "On the Beach," a story of Australia. "To Demos" is a political poem by "Any Aspiring Radical." The usual "Musings without Method" treat of the Chantrey Bequest for the purchase of British pictures; the Expedition to Thibet; and Mr. Balfour's Address before the British Association. "O" contributes another series of vivid pictures of "The War in the Far East." "Mr. Chamberlain's Agricultural Programme" is criticised in detail, but favorably on the whole. "The Ultramontane Débacle in Scotland" contains exultation over the victory in the House of Lords of the remnant of the Free Church in Scotland who stood for their formularies.

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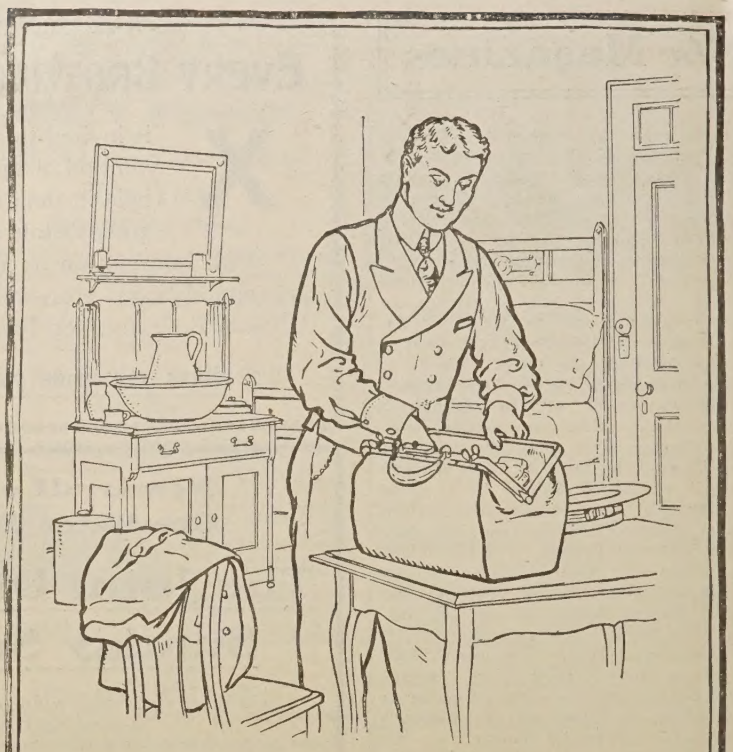

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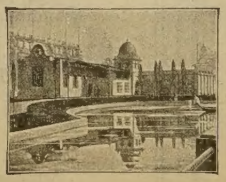

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VOL. XXXI. MILWAUKEE, NEW YORK, AND CHICAGO.—SEPTEMBER 24, 1904. No 21

Editorials and Comments

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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[PERSONS EXPECTING TO ATTEND GENERAL CONVENTION may have their copy of THE LIVING CHURCH delivered to them there during the session, by sending prompt notice to the publication office. The paper may be addressed to the Convention Hall (House of Bishops or House of Deputies) or to a lodging address as may be preferred. Any who may desire to have copies sent both to their home address and to Boston may remit 5 cents for each copy so desired, and due entry will be made. Arrangements have been made for full reports of the sessions.

Persons travelling may frequently be glad to obtain THE LIVING CHURCH at principal news stands in the Eastern Cities, where it may generally be found on sale.]

AD CLERUM.

"Pascite in primis populum vobis commissum praedicatione verbi Dei, salutaribus monitis, administratione item sacramentorum, exemplo, et oratione.

"Qua etiam, non solum intima religiosi animi praeparatione, sed externa etiam cultus, vestitusque modestia, humili genuflexione, ad sanctissimam Communionem, tum etiam ad caetera sacramenta accendum sit.

"Tum docete, ac monete, quomodo dies festi colendi, et sanctificandi sint. Ostendite, indignissimum esse, sacris illis diebus, non modo a nefariis operibus illicitisque negotiis non abstinere, verum etiam religionis, ac pietatis opera non praestare omni diligentia.

"Denunciate item stata sacrorum temporum jejunia: docete quomodo jejunandum, quae peccati gravitas in violandis sacris jejuniis."—*S. Caroli Borrom., Admon.*

THE Great Vocation—of this next Sunday speaks. And it tells us that the Great Vocation is to Love. To this we all "are called." Not to *enjoy* love only, as a sentiment, but to *exercise* love, as an indwelling power. For supernatural love is within us by the continual presence of the Holy Spirit. And the action of this mutual love produces the living unity of the Church, the Body of Christ. "There is one Body, and one Spirit." And it is in this Body that the vocation to love finds full exercise—"even as ye are called in one hope of your calling."

The Collect teaches us to pray for love, as the fruit of God's "grace" within us. That "grace" must "prevent" (go before) us, to originate in us the desire for love, it must "follow" us to develop an intention to act only for God's glory and others' good. In that way alone can we "continually" "be given to all good works."

The Gospel gives proof of this, where our Lord shows a *good work* on the man with the dropsy, because in Him love is free.

And, then, there is the picture of the guests at the Marriage Feast of Love, and the command to them "to walk worthy" of their vocation "with all lowliness and meekness," sitting down "in the lowest room," that they may be lifted up to sit with Christ the Bridegroom.

Are we praying that we may all, at this time, in our various gatherings, by such lowliness, "keep the unity of the Spirit in the bond of peace"? †

SHALL WE HAVE SUFFRAGAN BISHOPS?

WHEN the question of introducing Suffragan Bishops into our ecclesiastical system was first broached, not many years ago, we expressed ourselves as opposed to the plan. We recognized, and said, that such Bishops might sometime become a necessity by reason of the congestion of metropolitan Dioceses, but hoped that their introduction was not near at hand.

We are now ready to say that in our judgment of to-day, we believe that we were unwise thus to oppose the suggestion. Many phases of diocesan work have presented themselves such as would be materially aided by provision for further episcopal administration not involving the division of Dioceses. We have, therefore, slowly come to the conclusion that what we had opposed may in reality be the wiser course to pursue. The last Missionary Council, upon the initiative of the Rev. Dr. Huntington, adopted resolutions favorable to the introduction of the system, and we should be glad if the legislation asked for might be enacted at the approaching General Convention.

At the outset we must observe that, in our judgment, one essential modification in the English system of Suffragan Bishops would be a *sine qua non* to its introduction here. This would be a change in the tenure of office on the part of the Suffragan. In the English system, the appointment lapses with the death or resignation of the diocesan. The Suffragan Bishop is thus subjected to the indignity of a sudden removal from office, with no new appointment in sight. Not only is this condition in itself a constant source of uncertainty to him and an element of insecurity to his work, but in America, where the Suffragan Bishops would necessarily, for the most part, receive only small salaries, the financial uncertainty coupled with the insecure tenure of office, would certainly deter such men as would be wanted for the position, from accepting it. Then, too, sheer sympathy for the man thrust by the death of the Diocesan into such an unfortunate position, would be used as a plea for his election as Diocesan, for which position he might not be at all fitted. The English system must certainly be amended if Suffragans are to be introduced into America.

The alternative is a provision for the election of Bishops Suffragan in any Diocese—one, two, or even three in number—with a life tenure, subject to the right of voluntary resignation, and being also eligible for election as Bishop of any Diocese or as Missionary Bishop, if so chosen. An incoming Diocesan might then, of necessity, find Suffragan Bishops, with vested rights, at work in the Diocese; but the condition would be known to him before he accepted his election, and thus the probability of friction between the Bishops would be reduced to a minimum. The exact functions of the Suffragan would also have been explicitly defined. We have made this explanation first, in order that the difference between the system as it prevails in England and that which alone we could favor for this country, may appear at the outset.

THE SUFFRAGAN BISHOP is one in episcopal orders whose powers, by virtue of his consecration, are equal to those of any Bishop in the Church, but whose authority is subordinate to that of the Bishop of the Diocese in which he is at work; whose duties are delegated by the Bishop, in specific terms; and who does not necessarily succeed to the bishopric of the Diocese in the event of the death of the Diocesan.

There are a number of conditions constantly arising within the work of many of our Dioceses in which the institution of a Suffragan bishopric would solve a problem that cannot easily be met by present conditions.

Let us think first of a metropolitan Diocese, such as those comprising the larger cities of our land. The Church is continually growing within its limits, and the mere routine duty of confirming the large number of candidates annually presented to the Bishop, of course increasing from year to year, is such as to be a real physical burden. That, however, is only a small part of the duty that devolves upon the Bishop, for with the increasing extent of the Diocese, the number of other duties falling to the Bishop is continually increasing, and must in future increase even more largely. The Bishop is, and ought to be, called upon for advice concerning all the manifold agencies for Church work within the Diocese, for assistance in many other institutions, charitable, philanthropic, and otherwise; and also is he called upon to devote a greater or less time to the performance of extra-diocesan duties toward the Church at large. Division of such Dioceses does not in all instances present a satisfactory solution to the problem. In the case of the Diocese of New York, the rural counties might, of course, be taken out of the metropolitan Diocese, but the chief problem is with the increasing work within the city itself, in which division is hardly practicable and not to be desired. If in the Diocese of New York, the five Archdeacons could give way to three Bishops Suffragan, who would perform the same missionary duties that at present devolve upon the priests who have received appointment as Archdeacons, they could, in addition, be able to administer Confirmation and perform many other episcopal functions that now devolve upon an already overworked Diocesan. The stipends of such Suffragan Bishops ought not to be greater, probably, than those now paid to the Archdeacons.

Let us take, secondly, the case of such Dioceses as number from 100 to 200 parishes and missions, many of which Dioceses cover a large area of territory. Apart from the distinctly metropolitan Dioceses, in which term we may include those of New York, Long Island, Pennsylvania, Massachusetts, and Chicago, there are 17 Dioceses whose parishes and missions, such as must be visited annually by the Bishop for Confirmation, exceed 100. In most of these Dioceses the parishes are sufficiently far distant from each other to necessitate railroad travel between them, and that, in turn, necessitates dependence upon railroad time-tables. Episcopal visitations in the summer months are, in many parts of the country, not for the best interests of the parishes. Indeed the plea is that the Bishop will come somewhere about Lent, and the size of many classes is seriously affected if he does not. Sunday visitations are also much preferred. It is easy to see that one Bishop cannot possibly reach all these parishes at the times when his visitation would be most useful, and also that he is forced to make visitations so brief as hardly to extend beyond the interval between trains. Even then the Bishops of these Dioceses are, during the working portions of the year, kept almost constantly upon the railroad in the performance of routine duties, which give them little or no time at those portions of the year when time is most needed, for the development of new work and for planning out the wise administration of the Diocese. In a way, we are making the mistake in the Church that would be apparent in a railroad corporation if one tried to combine the duties of president and section-master in one man. If it were a part of the duty of the president of a railroad to spend the great bulk of his time in riding over the lines of his railroad in the performance of purely routine work, we should hardly be able to look for those far-sighted, broad developments of railroading which have made the American railroad a pioneer in the work of American civilization.

In many of such Dioceses, an attempt has been made to relieve the routine of the Bishop by the establishment of an Archdeaconry system. Where there are working Archdeacons, it has been made their province to plant the Church in new places, to seek out isolated Church families, administer the Sacraments, prepare candidates for Confirmation, and otherwise to develop such of the diocesan area as is not included within incorporated parishes and cannot be made the seat of resident missionaries.

What, however, is the result of this system upon the time of the Bishop? Instead of relieving him of work, it actually adds very materially to his routine duties, and that in the ratio of the success attained by the Archdeacons. This will be apparent from the obvious fact that the Bishop must speedily pass over the same territory to confirm the isolated children of the Church who have been discovered and prepared for Confirmation by the Archdeacons. In these Dioceses two or three Archdeacons frequently are employed constantly in this noble work. It is evident, therefore, that the mere following up of that work by the Bishop in order to confirm such candidates, here one, there two, possibly three in another place, and all or most of them so isolated from each other and at places so ill provided with railroad service that frequently a day must be devoted to each, is such an additional burden upon the Bishop beyond the ordinary administration of the Diocese and the visitation of the regular parishes and missions, as to be almost an impossibility. In other words, the more active and successful the Archdeacons become, the more do they tax the time and strength of the Bishop. He must go over the same ground that each of his Archdeacons has separately gone over, and that for a minimum of wholly routine duty to be performed in each place, and at a maximum amount of time.

By this new plan, the Archdeacons would give way to Suffragan Bishops, at about the same expense to the Diocese; and these Suffragan Bishops would administer Confirmation in

all those instances in which it might be required, and wherever the Bishop might direct, in addition to the performance of the distinctly missionary duties of the Archdeacon.

Another class of Dioceses in which the system of Suffragan Bishops would prove helpful, comprises those in which there is a considerable work among people of another language than English, or another race than the Caucasian. In several Middle-Western Dioceses, the work among Scandinavians is both extensive and hopeful of increase. If one of the Swedish clergy might be consecrated Bishop Suffragan with the duty assigned of superintending that work, it would give an impetus to it and would still preserve the unity of the Church within the Diocese. Nor is there any reason why neighboring Dioceses might not place similar work under the same supervision, assuming a proper share of the support of the one Suffragan Bishop. If the Roman Church had been in possession of so elastic a system, and had provided a Polish Suffragan Bishop in Chicago with delegated jurisdiction elsewhere, she would probably have retained the allegiance of that large mass of Polish Americans who joined the Old Catholic movement a few years ago. As the American Church outgrows, more and more, her Anglican insularity, her work among foreign speaking peoples must largely increase. She might better profit by the mistakes which Rome has made in such work, than to fall into the same blunders.

We do not maintain that the system could now be applied to the Polish Catholic movement already organized under Bishop Kozlowski. The conditions there are entirely different from those we have considered. His people do not ask fusion with ourselves, and the Bishop has already obtained his orders, without our instrumentality. We should have no right to ask the Polish Bishop voluntarily to come within the constitutional and canonical system of the American Church with its limitations, and its requirement of the use of our Book of Common Prayer, waiving his own independent jurisdiction and subordinating it to the Bishop of one of our Dioceses. But if a vacancy in that Old Catholic episcopate should occur, it would give the opportunity to this Church, with the consent of the Poles themselves, to elect and consecrate a Suffragan Bishop from among their number, should it seem wise to do so; and in any event the system would both aid us in preventing the establishment of any other foreign episcopates in this country, and would also enable us with far greater success on our own initiative to carry on work of this Church among foreign-speaking people.

That the system might also prove useful in our work among the colored people in the South, by giving the opportunity for the consecration of a Bishop (white or black) for that race within contiguous Dioceses, while yet preserving the unity of the Church, will at once be apparent. A Diocese having a considerable amount of such work might then, if it so desired, upon the initiative of the Diocesan, elect a Suffragan Bishop, and neighboring Dioceses might then, should they also desire, arrange with him to assume the direction, under the Diocesan, of similar work within their own limits. This would not bring a "color line" into our legislation; nor would it involve the difficulties which were raised in connection with the creation of Negro Missionary Bishops.

In all such instances as we have suggested, the stipend of the Suffragan Bishop should not greatly, if at all, exceed that of a working Archdeacon; otherwise, the expense involved would be too great a burden to insure the successful application of the system to the Dioceses in which it is most needed. We should also feel that the provision requiring confirmation of the election of such Bishops by the Church at large might safely be omitted; and we should not give membership in the House of Bishops to the Suffragans, though leaving them eligible for election as clerical deputies to the lower house of General Convention. This would accord with the English precedent, whereby Suffragan Bishops are eligible only to the lower house of Convocation.

Of course if Suffragan Bishops should sometime be elected as Diocesans, the usual provision as to confirmation by all the Bishops and Standing Committees would then apply. There would be the same protection to the Church in case of such elevation as now exists.

We believe that the system may well be worked out so as to fit easily into our American conditions.

Since the foregoing was in type (having been prepared for an earlier issue) we have had the opportunity of reading the editorial in *The Church Standard* of September 10th on the same subject; and it is a pleasure to find ourselves in complete agreement with our contemporary. Indeed, had we first read that excellent article, we should perhaps, with the permission of the editor, have contented ourselves with reprinting what he had so well written, making all his language our own; though possibly in our own independent consideration of the subject may be found some details that are not fully worked out in *The Church Standard,* and particularly those relating to the modification that would be necessary in adapting the English system to this country.

Dr. Huntington deserves the credit of having first suggested the matter in tangible form; and we trust he may be successful in carrying it through the present General Convention.

Treating of the matter of Re-Marriage after Divorce, the Bishop of South Dakota wisely says in his Convocation address (noted in the diocesan columns) that he is "prepared, in order to err on the safe side and save the clergy from embarrassment, to advocate the passage of a canon forbidding the clergy to officiate at the marriage of any person who has a divorced partner still living."

This is gratifying; and it is reassuring to discover how large a number of Churchmen have come, on various grounds, to accept this position.

But the Bishop makes a strange slip when he asserts that "practically no branch of the Church of Christ holds that the marriage bond is absolutely indissoluble." He then cites the Protestant religious bodies, the Eastern Church, and the Church of Rome. But he conspicuously overlooks the Church of England with all of its Colonial offshoots. Surely this is a strange slip of memory for an Anglican Bishop!

The fact is, the discipline of *the entire Anglican Communion except the Protestant Episcopal Church in the United States of America* forbids the re-marriage of all divorced persons during the lifetime of the other partner.

It is right that we should regard precedents, Roman, Greek, and Protestant; and it is a hopeful indication of the increasing Catholicity of the American Church that we are breaking away more and more from the narrow notion that what is Anglican is necessarily perfect, regardless of all other precedent. But to sweep away the entire Anglican communion outside the United States in an appeal to a "practical" unanimity that leaves out that communion while embracing only Greeks, Romans, and Protestants, is to hurl the pendulum at one fell swoop altogether too far in the opposite direction.

The fact is, this matter of the prohibition of re-marriage after divorce is one in which the Anglican communion takes the highest ground of any body in Christendom, notwithstanding the unhappy lapses from that high ground that have occurred in England since the State legalized marriages that were and are forbidden by the Church. In urging that the American Church take like high ground, we appeal to Anglican precedent as better, in this particular, than the Roman, Greek, and Protestant precedents to which Bishop Hare appeals. Strict justice would compel us to say, also, that the abuses in the Roman communion referred to by Bishop Hare are abuses in practice rather than in theory. The canon law of the Roman Church, and its ordinary practice, do not permit such re-marriages.

The *Churchman* for last week stated editorially, and apparently with authority, that the Rev. Dr. Dix will be able to attend General Convention as one of the deputies from New York. *The Churchman* then makes the nomination of Dr. Dix for the presidency of the House of Deputies, in well chosen language, observing rightly that Dr. Dix will no doubt be in no sense a candidate, yet seeming to have reason for believing that a unanimous election would not be met by a peremptory refusal.

Such being the case, The Living Church hastens to withdraw the suggestion already made as to a president for the House of Deputies, and with the greatest pleasure seconds the suggestion of *The Churchman.* In doing so, we believe that no one will more heartily echo our suggestion than will Dr. Hutchins himself, whom we had suggested for that high honor. Indeed, if Dr. Dix is able again to accept the presidency, to which he has several times been unanimously chosen in past years, we earnestly hope that Dr. Hutchins will reconsider his determination not to serve again as secretary, and will permit that office also to be filled by the unanimous vote of the House, with himself again the nominee, as will the presidency be filled by the

unanimous choice of Dr. Dix. The intimate and happy relations sustained by Dr. Dix and Dr. Hutchins as president and secretary, lead us to believe that both would have pleasure in the reëlection of the other, as, indeed, no doubt, will the entire membership of the House of Deputies, and the greater constituency of the Church at large.

Dr. Dix was first chosen president in the General Convention at Chicago in 1886, and was unanimously reëlected in 1889, 1892, 1895, and 1898. He was unable to attend the Convention of 1901 by reason of illness, and earlier reports which we had credited, were to the effect that he would also be unable to be present at the approaching Convention in Boston.

TWO correspondents ask for further information in regard to the statement recently made under the head of "Answers to Correspondents": "One person, with the priest, constitutes a congregation for the celebration of the Holy Communion." One of these correspondents quotes the rubric in the Office for the Communion of the Sick:

"But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, which shall be two at the least."

He asks why this requirement should appear in connection with a private celebration, when we have maintained there is no such requirement as to public worship.

To the latter query we can only reply that in fact such is the case. The English Book of Common Prayer requires that:

"There shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion. And if there be not above twenty persons in the Parish of discretion to receive the Communion, yet there shall be no Communion except four (or three at the least) communicate with the Priest."

These provisions were omitted from the American Prayer Book, and there is no prohibition against any public celebration of the Holy Communion where there be any present at all to represent the congregation.

Why the requirement in the event of a private celebration was retained when the like requirement was omitted in the provision for public worship, we can only surmise. It was probably felt that the condition in America, in which the bulk of the population was not composed of Church people, would make such requirement practically a bar to the celebration of the Holy Communion in many places. The English rubric presupposes, also, that parishioners as a whole will do their duty with respect to receiving the Holy Communion. Moreover, it implies the fulfilment of the long since obsolete requirement of another English rubric:

"So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before."

It is obvious that unless the "Curate" has been informed what persons present will receive the Holy Communion, he cannot possibly know, if there be a congregation, how many, if any, of the members of that congregation, are expecting to receive. The latter rubric being obsolete, necessarily renders the former provisions frequently impossible if a congregation of three or more persons is present.

At any rate, it is obvious that the prohibition was stricken out of the American Prayer Book and does not apply to public celebrations in this country. It ought of course to be borne in mind that a celebration without communicants is not in accord with the mind of the Church. There ought always to be a reasonable number who have prepared themselves to communicate with the priest. Moreover, a celebration in which the priest alone receives is contrary to all Catholic precedent. After making all allowance, however, for these conditions, the fact remains that there is no requirement in the American Prayer Book, or other American standards, for insisting that there be no Communion if the congregation is represented by even one person. Whether or not that one present is intending to receive cannot generally be known to the priest, and consequently he is sometimes obliged to be the sole communicant, which, however, is the result of accidental conditions rather than of deliberate intent.

WE understand that the Diocese of Minnesota will ask for legislation from General Convention granting to Swedish congregations within the Church the right to retain and use the Liturgy of the national Church of Sweden.

The request is one that might well be granted. We are assured by competent authorities that the Swedish liturgy agrees doctrinally with our own, and is, from any point of view—not here raising any question as to the Swedish ordinal—entirely unobjectionable. Why, then, should we narrowly refuse permission to Swedish Churchmen to use it?

Our canon (Title I., Canon 24) requiring the use of the Book of Common Prayer on all "occasions of public worship" ought to be amended to permit of exceptions for congregations worshipping in any other than the English language. In the first place we have no official translation of the Prayer Book into any other tongue, so that worship in any foreign tongue whatever is now a violation of this canon; in the second place, foreign people, such as the Swedes, who have unobjectionable service books to which they are attached, ought not to be required to give these up as a condition to unity with ourselves. We fault Rome for suppressing local uses and requiring the uniform acceptance of the Roman Liturgy; how much easier it is to criticise Rome for doing so, than to discontinue a like practice ourselves!

It would be a sufficient safeguard, in our judgment, if foreign-speaking congregations were permitted to use any service book that might be licensed for the purpose by the Bishop in any Diocese. Surely a wise liberality in worship might well be permitted to those who inherit neither our language, our traditions, nor our offices.

WITH some notable exceptions, the sectarian press, as well as the secular press of this country, have been only courteous in their references to the Archbishop of Canterbury since he has been present in America as the guest of the American Church. *The Congregationalist,* with its characteristic courtesy and genuine breadth, invited the Bishop of Massachusetts to write for its pages a paper introductory to the English primate, which duty Bishop Lawrence performed in the gracious manner that characterises whatever he writes.

But we do not quite grasp what *The Congregationalist* had in mind in one of the sentences of an editorial utterance on the subject. It says:

"We are not unmindful of [the] fact that the Church of England is coming more and more under the dominion of a 'Catholic' party with whose conceptions of the Church, the ministry, and the gospel, our Pilgrim and Puritan forefathers had no patience, and with which our American Congregationalists to-day have not the slightest sympathy."

Pray, we ask, why should this have been interpolated? Congregationalists abandoned the Church of England purely because their "conceptions of the Church, the ministry, and the gospel" differed from those of the Church of England. To intimate that these differences are recent is wholly without justification. That "American Congregationalists" have no "patience" with the Church they abandoned, was hardly worth placing upon paper. Churchmen have "patience" and "sympathy" with Congregationalists, however, in spite of the views of the latter. Surely *The Congregationalist* does not expect that their body, which withdrew from the Church, is also to direct the convictions of those who remain in the old paths!

ANSWERS TO CORRESPONDENTS.

INQUIRER.—Nothing ordered by the Prayer Book to be said or performed may lawfully be omitted; but such unimportant additions to the service as do not alter its character are justified by common and all but universal practice.

CEREMONIARIUS.—Abstinence from meat is a part of the observance of fast days in the Eastern as well as in the Western Church.

W.—We know of no really satisfactory text-book for elementary scholars on the Prayer Book. An excellent system, *The Trinity Course of Church Instruction* has been devised by the Bishop of Alabama, according to which the Prayer Book itself is used as the text-book, and the manuals are for the guidance of the teacher. It requires, however, some considerable ability and Churchly education on the part of the latter, such as may not always be presumed in the case of average Sunday School teachers.

G. N. W.—Moravian orders cannot be accepted as valid by Churchmen. The most that can be said for them is that they are doubtful. Confirmation should be administered to converts from that body.

WE SPEND our incomes for paint and paper. Our expense is almost all for conformity. It is for cake that we run in debt; it is not the intellect, not the heart, not beauty, not worship, that costs us so much. Why need any man be rich, . . . only for want of thought. In getting wealth the man is generally sacrificed.—*Emerson.*

THE S. P. G. AND MISSIONARY TRAINING COLLEGES.

Many More Men Might be Trained were Facilities More Adequate.

DEATH OF THE BISHOP OF SOUTHWELL.

Other English and Scottish News.

The Living Church News Bureau,
London, September 6, 1904.

THE S. P. G., evidently further inspired by the new *régime* under which it has fortunately passed since the Rt. Rev. Dr. Montgomery succeeded to the Secretaryship, has recently been led to adopt an entirely new and, as it must appear to all, eminently right policy in regard to the important question of the supply and training of men and women who show a distinct vocation to the mission field. The Standing Committee having in December, 1903, referred the whole question to a special sub-committee, with the Bishop of St. Albans as Chairman, in May last the sub-committee submitted their report, the same, with scheme adopted by the Standing Committee on June 30th ult., having been lately published. With a view to collecting information on the subject, the sub-committee at first prepared a form containing a series of questions; and this form was issued to all missionary colleges and training houses (with the exception of those confined to C. M. S. students). Answers were returned by, for men, nine such institutions; for women, four. To the question as to the probable cost *per annum* for a student at certain Oxford and Cambridge Colleges, or for a non-collegiate student, replies were also to hand from those Universities.. The committee were also favored with information from the C. M. S. as to their methods for gaining and training missionary workers. The answers which the committee have received in response to their enquiries prove conclusively that a large number of men and women are ready to offer themselves for the work of the Church both at home and abroad, if only means be found for their necessary preparation. To the question "What number of applicants (approximately) have been refused each year during the last (say) five years from lack of means?" the estimate given by St. Denys College for women, Warminster, is 10; by the Canterbury Training Home for women, 5. With Missionary Colleges for men it is larger. St. Boniface College, Warminster, has to turn away a yearly average of 15; St. Paul's, Burgh, 20.

But it is in institutions which offer a free training and maintenance that the figures are most significant. The Lichfield Evangelist Brotherhood, which trains laymen only, has to refuse some 60 applicants yearly. The Society of the Sacred Mission (Father Kelly's), which trains for both clerical and lay service, received no fewer than 150 applications in 1902 and 300 in 1903, whilst it was only able to receive one-tenth. St. Chad's Hostel, Hooten Paynell, which prepares candidates for Holy Orders, has had to close its doors to some 50 applicants yearly. As to the newly opened college of the Resurrection, Mirfield, which also confines itself to training for Holy Orders, 180 men have made formal application for admission; of these, room has been found for only 18. Finally, in this particular connection, the Report refers to the opinion of the Director of the Society of the Sacred Mission, as being valuable on account of its coming from one "who has special opportunities for arriving at an accurate judgment." In his *England and the Church,* Father Kelly shows reasons for believing that there would be no difficulty in getting 400 selected men a year if the Church had any adequate plan for dealing with them. And of these, he believes 100 to 150 would be available for exclusive foreign service. It is evident, therefore, to the Committee, that these should be utilized by the S. P. G.

Details are then given of the method adopted by the C. M. S., whereby that Society has for many years past offered a free training and maintenance to its students. The committe do not recommend the establishing of any missionary college of the Society; nor that the entire cost of training and maintenance should be borne by the Society if funds be forthcoming from other sources. But they feel no doubt that the adoption of a system on lines somewhat similar to those of the C. M. S. would strengthen very greatly the position of the Society, whilst it would also be serviceable to the existing missionary colleges and training houses.

With reference to the cost of training and maintenance, the committee find, for instance, that at Father Kelly's religious house it is £40 a year; at the College of the Resurrection, Mirfield, it is estimated at £65. It appears to be considerably higher in the case of men than of women.

The length of preparation in the various institutions varies considerably. The average for female students is 2-3 years; for male, 3-4 years. But both the Principal of St. Paul's, Burgh, and the Director of the Society of the Sacred Mission speak emphatically of the need of a longer period. Mr. Dodson says anything less than 5 years is "insufficient for the majority of men." Father Kelly writes: "Four years' course is a *minimum,* five is all but necessary." The Mirfield brotherhood has decided that a 5 years' course should be required of all its college students. The opportunity which a free training for missionary service offers will doubtless encourage, as the Report says, many boys and girls in the future to look forward to a missionary career.

And, in passing, it is interesting to note that the committee of the King's Messengers, in coöperation with the Committee of Women's Work, have recently formed a Guild of Discipleship, with the object of reaching the young. The large additional expenditure involved in the new scheme is fully recognized by the sub-committee. It should probably not be less than £2,000 the first year, increasing year by year till it has reached an adequate amount to provide for the training of sufficient workers for the Society's Missions. It is recommended that the means of meeting it are by (1) Missionary Studentship associations; (2) liberality of donors; (3) "trust in God's will to aid."

The Sub-Committee having collected the facts set forth in their report, and having given them their careful consideration, then prepared a scheme which they have submitted to the Standing Committee. It is recommended, *inter alia,* that the Studentships should be tenable at any missionary college, theological college, or other place of training approved by the Society. It is desirable that such Studentships should also be tenable at the Universities in cases where an accepted candidate gives promise of specially profitting by a University course, previous to his preparation for Holy Orders. In conclusion, it is observed that the details of so large a scheme cannot be dealt with at this initial stage.

The scheme of the Sub-Committee, upon being submitted to the Standing Committee, was unanimously adopted.

The *Times* states that the Archbishop of Canterbury has announced his intention to contribute £1,000 to the new Diocese of Southwark. It will be remembered that the Primate was sometime Bishop of Rochester and was thus the chief pastor of South London. Lord Ashcombe (to whose pious munificence the restoration of St. Saviour's, Southwark, was largely due) has also quite lately given £1,000 to the same new Diocese. The sum of £16,000 remains to be collected before the Act of Parliament constituting the Southwark Diocese can take effect.

The Bishop of London will be in residence at Fulham Palace after the 27th inst. On the following Sunday (Eighteenth after Trinity) his lordship is to take his next Ember-tide Ordination at St. Paul's.

The *Guardian* says: "The Bishop of Ripon intends, if all be well, after the September Ordination, to visit the United States. He will give the Noble Lectures at Harvard in October, and hopes to return early in November."

The Bishop of Moray, Ross, and Caithness, who, owing to the state of his health, resigned the office of Primus of the Scottish Church only a short time ago, has now also felt obliged to resign his See for the same reason. In bidding farewell to his Diocesan Synod the other day, Dr. Kelly spoke of having in God's Providence attained the fiftieth year of his sacerdotal ministry and the thirty-eighth of his Episcopate. He has been on the Scottish Episcopal bench, and one of its strongest members, for well-nigh twenty years, having formerly been Bishop of Newfoundland.

According to the *Guardian's* Scottish correspondent, the immediate effect of the situation which has been created among Presbyterians in Scotland by the recent momentous decision of the House of Lords cannot fail to be a loss of "lay" members to both sides, "of men who will rather join the Scottish Episcopal Church or the Presbyterian Establishment than continue their membership in either of the contending bodies."

The Bishop of Southwell (pronounced *Suthell*), whose decease took place last Tuesday evening, has, indeed, soon passed away after tendering his resignation of his See, announcement of which was made on July 29th. Dr. Ridding, whose father was a clergyman, was a "Winchester boy" by birth as well as education, having been born in St. Mary's College, Winchester, in 1828. Upon going up to Oxford, instead of matriculating at New College, as Wykehamists have traditionally been wont to do, young Ridding entered Balliol, where he graduated with high classical and mathematical honors in 1851. He soon be-

came a Fellow and Tutor of Exeter College, Oxford, and was ordained Priest in 1856. After remaining an Oxford don for about ten years, he returned to Winchester as second Master of its famous public school (where he himself had been educated as a boy), and in 1868 was raised to the Head Mastership, in succession to Dr. George Moberly, afterward Bishop of Salisbury. The eighteen years of his Headmastership of Winchester mark an epoch (says the *Times*) of importance in the history of the school: "Under his rule it finally emerged from a somewhat secluded position into that of one of the great public schools of which it had been in earlier times the prototype." It was during his Headmastership at Winchester (as we are reminded by the *Birmingham Daily Post*) that Dr. Ridding set the fashion of public school missions in the slums of our large towns by that which Winchester College established at Landport (Portsmouth), now forever associated with the revered name and memory of the Rev. Robert Dolling. When twenty years ago the ancient Collegiate Church of the Blessed Virgin Mary, Southwell, was duly erected into the Cathedral Church of a new See, carved out of the Dioceses of Lincoln and Lichfield and extending over Nottinghamshire and Derbyshire, Mr. Gladstone (then Premier) selected Dr. Ridding to be its first Bishop, and he was consecrated in 1884. In undertaking the arduous task of starting his new Diocese, Dr. Ridding gathered (says the *Church Times*) all his forces and threw himself into the work with unflagging zeal, "and before very long the diocesan machine began to work, and to work well." He appears to have been particularly considerate of hard-worked or sick clergy, and very munificent in his generosity to them. As Bishop he is said to have spent probably his whole official income on the Diocese. Although distinctly "Broad" in his individual Churchmanship, he appears to have been always on amicable terms with the Catholic-minded clergy and laity in his Diocese. May he rest in peace!

Father Adderley, incumbent of St. Mark's, Marylebone Road, N. W., has accepted from his father, Lord Norton, the vicarage of Saltley, an artizan suburb of Birmingham, with a population of about 27,000. There are two churches there, both of which have been built by Lord Norton, and are under the charge of the vicar. Doubtless Father Adderley has now a grand future before him as a parish priest. J. G. Hall.

MISSIONS IN CHINA COMMENDED BY WM. E. CURTIS.

At Sea, August 13, 1904.

THERE is a missionary boom in China. The reaction in favor of foreign methods and modern sciences, which has been gaining impetus since the Boxer troubles, has affected Christianity in a similar manner. It has made the missionaries useful from a material point of view, and indeed indispensable among the literati who were their most uncompromising antagonists before, because the mission schools until recently have been the only sources of information and the missionaries the only available instructors in some of the provinces. A better acquaintance leads to a better understanding. The literati recognize the sincerity, the zeal and usefulness of the missionaries, and the latter find among the mandarin families many agreeable and valuable friends, in places where, until recently, their only companionship was among the illiterate coolie class. Thus the hated and despised messenger of Christ is being appreciated; his character is being respected and his purposes are better understood. Whether its motives be selfish or otherwise, the policy of the government toward the missionaries, as I told you the other day, is much more liberal than it ever was before, and every nook and corner of China is now accessible to them under the protection of the officials.

In 1898, just before the Boxer troubles, the Tsung Li Yamen sent for Dr. Timothy Richards, Secretary of the Society for the Diffusion of Christian Knowledge, and for Rev. Dr. Lowry, Dean of the missionary corps in Peking, and asked them to revise a code of regulations that had been prepared for the protection of missionaries. Those gentlemen advised against regulations of any kind on the ground that they were unnecessary and distinguished missionaries as a class requiring protection when they should be as free and as safe throughout the empire as the Buddhists or Taoist priests, or any other citizens. They argued that by making them the subject of special legislation the usefulness of the missionaries would be impaired, and they drew up a memorandum in favor of universal religious toleration and freedom of worship and speech throughout the empire for all religions on the same basis, assuming that none needed either the protection or the encouragement of the government or the local authorities, and that each should stand upon its own merit. Dr. Richards prepared a historical review showing the consequences of religious persecution upon the prosperity and progress of nations and the influence of religious liberty and toleration.

This review, and the arguments accompanying it, made a deep impression upon the Tsung Li Yamen, which adopted the recommendations, and Weng Tung Ho, then prime minister, sent a circular to all viceroys, governors, magistrates, and others in authority, setting forth the policy of the government and commanding them to allow and encourage freedom of worship everywhere. This circular, however, was revoked by the Empress Dowager within a few months, and since then there has been no formal action by the government. But the policy now pursued is almost identical with that defined in the circular of Weng Tung Ho.

There is no restriction upon mission work anywhere in the Chinese empire. Missionaries are now officially protected, Christianity is now theoretically recognized as a religion, and freedom of worship prevails. Every village and hamlet is open to churches and schools, and evangelical and medical work. Occasionally there is a riot, and there have been two missionaries killed within the last year, but all recent disturbances have been due to local and exceptional causes, and those officials who have been responsible for them have been severely punished. The last and only relic of intolerance is a regulation requiring officials of the government to worship at native temples on certain occasions, go through the regular ritual before tablets of the emperor and Confucius, burn incense to certain gods and dragons and practice traditional rites on several anniversaries. They were required to visit the Taoist temples and offer sacrifices on the first and fifteenth of every moon, and at other times as ordered by the emperor. Conscientious Christians cannot do these things, and are therefore prevented from entering the examinations and obtaining appointments to office. Minister Conger and other diplomatic representatives of Christian nations have attempted to secure a repeal of these regulations, but they are as old as the hills and cannot be altered under the present state of public sentiment in China. Here and there a Christian believer will obey the regulations and go through the rituals, and in the Shantung province the Roman Catholic Bishop is reported to have given absolution to members of that Church, but I was not able to get any confirmation of the rumor.

The Roman Catholics are gaining ground and making converts more rapidly than any other denomination, because they are more tolerant and liberal concerning such matters. Certain Bishops even permit ancestral worship, which is the foundation of all Chinese morality and ethics. The highest inducement for a Chinaman to live an upright life and do good is that such a record will command the respect of his posterity and cause them to worship his tablet. And in some places the priests not only tolerate but encourage the worship of ancestors and allow ancestral tablets to be placed in their churches along with pictures of the saints. They perform masses on birthdays and celebrate other family anniversaries in a similar manner. They will also receive into communion women with bound feet, which the Protestants will never do. One of the guide books says there is an image of the Holy Virgin with bound feet in a church near Shanghai.

The Episcopalians do not go so far. They cultivate filial piety and encourage the celebration of family anniversaries, but teach that the dead have no influence over the living except by example. Their missionaries and teachers ascertain the names and histories of deceased persons who have been distinguished for integrity and usefulness, and encourage the people to erect tablets to them in the churches, on the ground that their influence for good should not be lost. All Souls' day is celebrated more generally and with greater ceremony than is usual elsewhere. The families of deceased persons who have been distinguished for piety, charity and usefulness are allowed to erect tablets to their memory on the walls of the churches as is done in America and Europe, and handsome tablets bearing the names of those who have died during the year are hung near the altar.

The other denominations are uncompromising in their attitude towards ancestor worship.

We had a most interesting visit at the Episcopal mission at Hankow, where we found Rev. Arthur Sherman, formerly from Long Branch, and Rev. Mr. Gilman, formerly from North Platte, Neb., in charge of a prosperous congregation. At the

Cathedral they have a vested choir of Chinese boys who sing beautifully under Mr. Sherman's direction, and connected with the Cathedral is a school at which they are taught music as well as the ordinary branches. Mr. Sherman says that, contrary to the usual impression, the Chinese have a correct ear, good taste and a great love of music. Their children can be trained to sing and to play any instrument quite as readily as those of any other race. This fact has also been demonstrated at other schools and missionary orphanages. At St. John's College, near Shanghai, for example, the students have a glee club and sing all the college airs, comic and serious, that you hear on a campus at home. There are also several bands of music in the Chinese army.

The first was organized and trained at Tientsin by a German instructor in military tactics who was employed by Li Hung Chang. The latter, being very proud of his musical proteges, sent them up to Peking one day to serenade the Empress Dowager. The old lady was delighted. It was the first modern music she had ever heard, and it pleased her so much that she kept the band playing hour after hour until they had blown their lungs away. And even then she would not permit them to return to Tientsin. Upon the recommendation of his German drillmaster, Earl Li sent to Europe for a big orchestrion, which was set up in the old lady's palace, so that she could have as much music as she liked.

The most surprising change of conditions in China has taken place in the province of Hunan, which has been the most fanatical and hostile anti-foreign community in the entire empire. Only two years ago, two British missionaries were murdered; at that time the officials boasted that there was not a single foreigner within the limits of the province, and they declared that if any merchant, missionary, prospector, engineer, or any other foreigner entered its boundaries he would be cut to pieces and eaten by an enraged people. That was in 1902. In 1904 there are more than fifty missionaries, both Protestant and Roman Catholic, travelling about Hunan, establishing schools, churches, and colleges, living in perfect peace and having the suppport of the officials and the encouragement of the population generally.—William E. Curtis, in Chicago *Record-Herald.*

CIVIL JUDGES ON MARRIAGE.

In 1887, Mr. Justice Field, in delivering an opinion of the Supreme Court of the United States, after referring to "marriage, as creating the most important relation in life, as having more to do with the morals and civilization of a people than any other institution," said: "It is also to be observed that, whilst marriage is often termed by text writers and in the decisions of courts a civil contract . . . it is something more than a mere contract. The consent of the parties is of course essential to its existence, but when the contract to marry is executed by the marriage, a relation between the parties is created which they cannot change. Other contracts may be modified, restricted, or enlarged, or entirely released upon the consent of the parties. Not so with marriage. The relation once formed, the law steps in and holds the parties to various obligations and liabilities. It is an institution, in the maintenance of which in its purity the public is deeply interested, for it is the foundation of the family and of society, without which there would be neither civilization nor progress."

The same learned judge quoted with approval the following language of the Supreme Court of Maine touching the marriage relation:

"It is a relation for life, and the parties cannot terminate it at any shorter period by virtue of any contract they may make. . . . A relation, the most important, as affecting the happiness of individuals, the first step from barbarism to incipient civilization, the purest tie of social life and the true basis of human progress."

He further quoted with approval the following language of the Supreme Court of Indiana touching the status of marriage:

"It is not so much the result of private agreement as of public ordination. In every enlightened government, it is preeminently the basis of civil institutions and thus an object of the deepest public concern. In this light, marriage is more than a contract. It is not a mere matter of pecuniary consideration. It is a great public institution giving character to our whole civil polity."

But it is unnecessary to multiply authoritative declarations on this subject. The home should be the nursery for the inculcation of the principles of morality and religion in those who later enter upon the serious responsibilities and du and the truest manhood and womanhood are found those who have been reared amid the gentle affection influences and Christian graces of the home. Not onl bers of the Church, but to all good citizens, the sanctity an inviolability of the marriage relation and of the home shoul be objects of sedulous care. A few years ago, in an addr the "Duties of Citizenship," I used the following language, which you will pardon me for quoting as pertinent in this connection:

"There is another duty of citizenship which should not be passed unnoticed. It is the obligation resting on all of us to guard and protect the integrity of the family and the purity of the home. The unit of our civilization is not the individual, but the family. On the welfare of the family rests the welfare of the state. The domestic hearthstone, about which cluster the flowers of sobriety and thrift and kindly affection, is the altar whereon is kindled the flame of patriotism. . . . The land of virtuous and happy homes, where individual worth furnishes the sure index of national morality and integrity, is the land of patriotism, power and prosperity. Let us, as sons of Delaware, stand for the integrity and permanency of family ties, and contend against those disintegrating influences which if unchecked will reduce what should be the Holy estate of matrimony to a mere temporary relation of lust or convenience."—*From a paper on "Divorce and Re-Marriage,"* by Judge Edward G. Bradford, of Wilmington, Delaware.

CHURCH NEWS OF NEW YORK

Dr. Sanday Will Deliver a Course of Lectures at the General Seminary

The Living Church News Bureau,
New York, September 19, 1904.

The Very Rev. Dr. Wilford L. Robbins, Dean of the General Seminary, returned last week from a summer trip to Europe, and on Thursday of this week the Seminary opened its new year. Morning Prayer was said in Good Shepherd chapel, the entrance examinations for the new class beginning afterward. Matriculation will take place on the eve of All Saints' day, following the custom of many years. It is expected that the new class will number at least fifty. Seminary plans for the year, so far as outlined, include the appointment of Bishop Brent as Paddock lecturer during November, and a number of lectures by the Rev. Dr. Sanday of Oxford, England, who is to be the guest of the General Seminary during his stay in New York. He is coming for the particular purpose of giving a course of lectures at Union Seminary, but the Church institution will not only entertain him, but will benefit by his presence and his talks. No faculty changes have occurred this fall and no new buildings have been erected or material alterations made during the summer.

The new residence on Grammercy Park for Bishop Greer is almost ready for occupancy and it is expected that the Coadjutor and his family will make it their home before the first of next month. The dwelling is a large brick building in an excellent location, and it has been altered and thoroughly renovated for Bishop Greer's use. The rectory of St. Bartholomew's Church, formerly occupied by Bishop Greer, has also been altered in some particulars to fit it for the requirements of the family of the Rev. Dr. Leighton Parks. Dr. Parks has not yet returned to the city and is not likely to occupy the rectory for some weeks.

St. Bartholomew's Church re-opened last Sunday, after being closed a few weeks for repair and renovation. The most important change has been the raising of the chancel floor. St. George's Church has also had extensive repairs, the principal work being the building of two new entrances which are said to have been suggested by the city's building inspectors soon after the Chicago aroused interest in the matter of exits from places of public gatherings. A number of local places of religious worship had to make changes on this account, but at St. George's the work has been so carefully done that the two new entrances are, to all appearance, a part of the original plan of the building. Services have been held throughout the summer.

The British and Foreign Bible Society sent out from its London warehouse, during the month of June, 48 tons of Scriptures. This represents a total of 116,370 books in 114 languages.

MILWAUKEE DIOCESAN COUNCIL.

THE Council opened with its usual large attendance on Tuesday of the present week, September 20th, with a celebration of the Holy Communion at the Cathedral at 10 o'clock. The Bishop celebrant, and the Rev. A. G. Harrison, rector of St. John's Church, Portage,, preached the sermon. The Rev. Dr. C. B. B. Wright was reelected secretary after adjournment for the business session, and the Rev. George F. Burroughs was reappointed assistant secretary. The afternoon was devoted chiefly to routine business, including the presentation of reports, and in the evening was held a missionary session, at which the first and chief business was the reading of

THE BISHOP'S ADDRESS.

The Bishop began by noting that the present Council marks just fifty years since Bishop Kemper accepted his election as Bishop of Wisconsin. The state had been a part of his Missionary Jurisdiction of the Northwest from the time of his election in 1835, and the Diocese was organized in 1847 and elected him as Bishop at that time; but it was not till 1854 that he accepted and became diocesan.

None of the diocesan clergy have died during the year, but the Bishop commemorated the late Rev. Dr. Frederick S. Jewell of the Diocese of Fond du Lac, and the late Rev. C. C. Tate of Minnesota, as priests, both of whose work had been connected at some time with the Diocese of Milwaukee, and both of whom were sincerely mourned therein. He recalled the names of a number of laymen from within the Diocese who had died during the year.

He had made 111 visitations for Confirmation, the total number confirmed during the year being somewhat less than the exceptionally large number recorded last year, but far ahead of the average for the past five years. He alluded to the great drain upon his time involved in visiting 111 separate parishes and missions, many of them requiring a day to reach and another day to return from, and the total taking so large a share of the time of the Bishop for routine work. "You can readily see," he said, "the large drain it makes upon a Bishop's time and bodily strength." He had no desire that a Bishop Coadjutor should be elected, but he greatly wished we might have "one or two Suffragan Bishops who could continue as parish priests, yet also be of vast and genuine assistance in Episcopal work, and doing Episcopal labors, out in our Western and Northwestern sections! If this privilege were granted us by the Church, and this relief, without practically adding to our already heavy financial burdens, the growing work of a Diocese such as this of Milwaukee could easily be doubled within ten years to come. Of this, the close observation and the very active experience of thirteen years in this really missionary field, makes me very confident. I well know the question is often raised and asked here, why I never leave this Diocese, and always refuse outside calls of duty, of every kind. In this record of work demanded of me by the Diocese, you have the answer; and you have the main reason why. The duty you lay before me, which of course is my chief care, and which I love above all things else, will not permit the personal luxury and pleasure."

He then stated in detail his own work and the progress made within the Diocese during the past year. Among the items, he recalled 4 retreats and 2 large parochial missions; 1 rectory has been blessed; 2 new churches dedicated; 3 churches consecrated; 7 guild halls opened, and many lesser marks of progress, with several new churches and other edifices in course of erection, and gifts and additions to the fabric throughout the Diocese stated at considerable length, the total expenditures for which amount to about $15,000.

"We have on our register," he said, "a goodly number of Candidates and Postulants for Holy Orders. In my judgment, this fact always shows, like a thermometer, the real spiritual temperature of any Diocese. If the work of a Diocese is not urging young men to consecrate themselves to the sacred priesthood, with its large measure of unworldly attractions, and with its demand for great personal sacrifices, then there is something evidently wrong both with that Diocese and with its administration. If its work is really not feeding the ministry, it is likely one day to 'go out of business.' That Diocese is certainly diseased and moribund, and may soon become thoroughly defunct. Besides our deacons, who are expecting soon to reach the ultimate goal of the priesthood, we have 16 candidates and 18 postulants, all in different stages of preparation for this high calling of God, in Christ Jesus our Lord."

He made record of a number of legacies for work within the Diocese, the largest of which is $10,000 to Nashotah "from a former parishioner of St. Mark's, Philadelphia."

The Bishop regretted to call attention to a deficiency in the diocesan mission fund of about $600, saying that out of this fund 27 missionaries receive stipends, few of whom get $600 a year, many less, and many of them living in rented houses. There was quite enough due that fund from the larger and wealthier parishes, especially those in Milwaukee, to pay more than this deficiency, and yet it had been impossible to collect it. The allotment for this missionary fund is a canonical assessment, carrying with it the right to exclude representatives of non-paying parishes from the Council, and he suggested the question whether it might not be necessary to recede from the present custom of admitting such delinquent parishes without payment of these dues. He reported progress in the other funds of the Diocese.

Treating of matters to come before General Convention, he expressed appreciation of the large sympathy that had been shown in other Dioceses by their action, on the initiative of the Diocese of Milwaukee, in moving for the establishment of a final court of appeals in the Church. Affirmative action has been received from a large number of Dioceses, including some of the most important in the country, and great cordiality has been shown in most of them. He was glad to observe, too, the trend of opinion in favor of the establishment of a Provincial System. He was especially pleased that the time now seems ripe for the enactment of more satisfactory legislation prohibiting entirely the remarriage of divorced persons during the life-time of the divorced partner. "Our American Church," he said, "has always held fairly strong ground on this mooted question of remarriage and divorce. Compared with the innumerable Protestant and sectarian bodies around us, our general practice has been admirable and vastly different from theirs." Unlike the Church of England, our ecclesiastical mother, however, we have permitted the blot to rest upon us of allowing divorce *a vinculo* for one cause, but he felt that this was a serious blot, and trusted that it might now be removed. He hoped the Diocese would decline the request of the Diocese of California to unite with it in a memorial asking for the permissive use of the Revised Bible. "The last General Convention," he said, "did grant us the alternative use of what is known as the Marginal Readings Bible in our public offices when preferred by the officiating clergy. Surely this is enough."

He expressed gratification at the state in which the movement to correct the title of the Church has been left. The purpose of this Diocese in setting forth its memorial asking for such correction had been wholly educative, and it had in this been largely successful. The question had been taken "out of the realm of mere party thought and private speculation." The belief is now almost universal that the change will some time come, and he was quite content to await the proper time. "We believe to-day," he said, "a very strong minority sentiment in the American Church would welcome the change to the correct and exact ecclesiastical title of The American Catholic Church. But it is a minority, though a strong one and a growing one. We are equally well assured that a reasonable majority of our Church people would welcome the title The Episcopal Church in the United States, merely eliminating that uncertain, misleading, and indefinite adjective—Protestant. That title would be sufficient, and it would not be misleading. The term Episcopal is eminently a Catholic term, and its Catholic definition is easy and natural; never forced. That title, too, has strong historical authority here in our American Church. It was our original Colonial title, practically, ere the later title, Protestant Episcopal, unawares slipt in. Let the question quietly stay where the seed has now been well and deeply planted. We doubt not the fruit will come to the surface, and be good fruit, and after not many days. We fully believe, more strongly than ever, the solution is not many years away. The leaven is already in the lump. Let it there remain and work, until the time shall come when the whole lump is fully leavened."

The Bishop commended the Diocesan paper, *The Church Times*, and asked for its wider circulation. "A good weekly paper, too, on loyal Church lines," he said, "our people need. Have your weekly paper, and keep informed as to the Church's work and daily mission in the world. Take also your monthly diocesan paper, and hear the voice of the Diocese, as it tells its more local story to your households. **I cannot but commend to you THE LIVING CHURCH, as in my judgment the best of all our weekly publications.** And *The Churchman*, of New York, easily comes next, in healthful tone and reliability. May we quote the words of inspiration, we trust with reverence, as to your Christian duties in learning of these passing things concerning the Kingdom of God, its missionary work, etc., such as you find in our Church publications: 'Brethren, we would not have you to be ignorant.'"

There were several missionary addresses made by the Deans of Convocation and others, and considerable interest was shown.

The further report of the Council will appear next week.

THE ADEQUACY OF THE BIBLE IN DEALING WITH THE CRISES AND EMERGENCIES OF LIFE.*

By the Rt. Rev. Alexander Mackay-Smith, D.D.,
Bishop Coadjutor of Pennsylvania.

THE Christian Church has never closely defined the nature of the inspiration of the Bible. We all believe that through its words the Spirit of God is breathing, yet not as water runs through a pipe, but rather as the breezes stream through the forest. In the Bible are comprised, in a measure, the records of the world's earliest civilization; the story of men and of nations which illustrate, one might dare to say, not only every

* This, with nearly a hundred other addresses, will shortly be published in the volume of proceedings of the second annual convention of the Religious Education Association (153 La Salle St., Chicago), before which it was delivered, in Philadelphia, March 2-4; and is here printed by courtesy of that organization.

possible phase of human nature, but every possible experience which is known in the history of humanity. The records of the world are the foundation walls of its civilization. What is a Bible record? It is a fastened fact, a fixed thought, a fragment of truth packed for export. It comes from some source where it would have been largely wasted but for the inspired hand which seized and transfixed it. The deeds and thoughts of the past, as recorded in the Bible, are of inexpressible value, and as we read them we reason how priceless must the unrecorded past have been when even this small part known to us has done so much for civilization and spirituality. It is like pondering the scientific fact that every ton of sea-water is said to contain a grain of gold, so that all mankind might possess riches beyond the bounds of avarice, could all the wealth of the seas be extracted. The man who thinks little of the past is a savage; the nation that breaks with it entirely is a ruined nation. How poor would life be without even the records of profane history; how utterly unillumined, were that Bible part lost in which we see the Holy Spirit working among men.

Human records bring us into intellectual touch with the impact of mind upon mind, and with human interpretation of fact bearing upon fact through the ages. Divine records bring to bear all heaven upon our soul; and both human and divine records are, should they happen to be joyous ones, like the great coal measures of the earth, which are really the compressed sunshine of the past; while, should they be sorrowful ones, they are rather like the flowing rivers, which are in reality the records of stormy days and rainy skies gone by. Every educated mind has been molded by these records, both profane and Biblical. The great names of the past have influenced our lives to-day. You are different from what you would have been if Homer, Dante, Shakespeare, and Goethe had never lived, and especially if Moses and Isaiah and St. Paul had never declared, "Thus saith the Lord." If they have not influenced you directly, they have still made impact upon other lives which have moved yours. Each of us is like a harper sending his tiny note to blend with the vast orchestral music of the present, but all that music is conditioned, and takes its tune from the deep organ roll of the past, sounding down the corridors of time.

The records of the Bible, as they tell us how men faced, long ago, the great facts of life, its griefs, its sorrows, its disappointments, its temptations and despairs, are of priceless importance. I surely would not undervalue what the Bible teaches us in regard to meeting the joys and successes of life. There is no other book in the world which even faintly matches it in this respect; but, after all, it has chiefly impressed itself upon humanity "as a very present help in time of trouble"; and it is in this regard that I am called upon to consider it to-day.

The three preëminent facts which the Bible impresses upon the wounded or despairing human spirit are: (1) the Divine interest in our daily affairs; (2) the Divine self-sacrifice which has atoned for our sins; and(3) the Divine idea of discipline which has justified our sorrows. It is not too much to say that these three facts have, to those who believe in them, absolutely changed the whole aspect of the world. The knowledge of the fundamental laws of nature which tells us that fire burns, and water drowns, and that gravitation draws us downward, is not more absolutely essential to human life than these three spiritual truths. To the Christian the world would not be colder should its temperature sink to the absolute zero, than it would be were he certainly convinced that these three principles were illusions. That God cares, that God has shown it through His Son, and that God has His purposes in tempering us—these are the great longitudinal beams of steel that undergird, in the great ship of life, the fabric from bow to rudder.

You find this conviction cropping out in the most marvellous and unexpected places in individual lives, even in those of lapsed Christians. It comes up at the deathbed of many a man who has led a terrible life for long years, but has never been able to forget entirely the Bible voices. The rude sailor who blasphemes a dozen times will often be restrained on the next occasion by some Bible memory. The hard soldier places his mother's Bible next his heart. In hours of danger and distress the Bible promises and warnings come trooping back to lost travellers, or friendless fugitives, or great explorers. In the great India mutiny of 1857, when a band of English women and children were flying from the mutineers, we are told how their courage was sustained, and their souls uplifted through all their terrible dangers, by the torn leaf of a Bible which one of them possessed. It contained only a fragment of one of the chapters of the prophet Isaiah, but that chapter chanced to be one in which the prophet comforts the perturbed spi Israel. It contained the Divine promise of deliveran who trusted in God, and pledged the help of the Divine those who, in the midst of dark waters, steadied the leaning against the Rock of Ages. Sustained by thi the poor fugitives, reading and re-reading it amid their e ing anxieties, fared on with unfailing courage; and when at last they were rescued, they thanked their Maker for that heav enly Voice which, sounding down through the ages from a far off antiquity, seemed to them like some fresh and bubbling spring in the wilderness, which found its source in mountains beyond the horizon, invisible save to the eye of faith.

There is a striking passage in Stanley's account of his marvellous journey across Africa, which shows how under the hardest, sternest, manliest exterior may live a spiritual trust in God's aid drawn from the Bible records of the past:

> Constrained at the darkest hour to humbly confess that without God's aid I was helpless, I vowed a vow in the forest's solitude that I would confess His help before men. A silence as of death was around about me. In this physical and mental distress alone, I besought God to give me back my companions, whose fate was a mystery. Before turning in for the night, I resumed my reading of the Bible as usual. I had already read the book through from beginning to end, and was now in Deuteronomy for the second reading. I came to the verses wherein Moses exhorts Joshua in those fine lines, "Be strong, and of good courage, fear not, nor be afraid of them; for the Lord thy God, He it is that doth go with thee; He will not fail thee nor forsake thee." It encouraged me to go on and be confident.

I am tempted to add an illustration out of my own experience. Some years ago I was descending the steps of a building in New York, after having made arrangements there regarding the funeral of one very closely related to me, both by family and by affection. As I reached the sidewalk, I met, almost face to face, an old friend who might have been termed, without exaggeration, one of the very first, if not the first, in character, responsibilities, and wealth among the citizens in that great city. He had but lately undergone an experience even sadder than my own. As I told him my story, his eyes filled with tears, and an expression of deepest sympathy showed itself in his countenance. Grasping me by both hands, he said to me in a tone of solemn conviction: "Oh, what would life be worth if it were not for our faith in Christ?" It seemed to me, as I heard him, that I could have gladly seen those words written in letters of gold over the doorway to every home in America.

Such illustrations as these tend to make clear to us one of the great sovereign truths of life, viz., that God's supreme gift to the world has been the gift of the Bible. It is the one solace for all the troubles of the world. By the glow which illumines its pages we do indeed see life as a pilgrimage, and are taught that we are "to seek a City which hath foundations," that we are to await fulfilments, and that, as the old Spanish proverb says, "God does not pay His wages on Saturday night."

But all this does not, and ought not to, diminish the innocent pleasures of living. The Christian is essentially a cheerful man. The main distinction between his life and that of others is that he works with larger and longer plans, and sees God's purposes, and God's prizes waiting where the world fails to discern them.

It was at one time my frequent privilege to sit by the couch of a lady who, for more years than one would care to count, had been bed-ridden, with a disease which no human skill could cure. On her bed lay, almost always, an open Bible, and she sometimes said with a smile that, whatever the pain might be, she had at least the privilege of the young prophet Daniel, of whom we read in the Scriptures that whenever he prayed he had "his windows always opened toward Jerusalem." Here, men and brethren, one found the spirit which the Bible was given to create. Here in that room was the essence of Christianity. Who among the most powerful, the most gifted, the wealthiest of the sons of men, would not, in hours when their souls are dark with anguish and bereavement, gladly give all that he has valued most for the light streaming in through the windows of the Bible hope, as the enfranchised soul gazes out through joyful eyes toward the streets of Jerusalem?

An American quarter of a dollar, with the figure of Liberty on it, is said to have looked down contemptuously on a copper cent, with the head of a red Indian on it, and to have said: "Oh, you dark-skinned, feather-trimmed barbarian, do you call yourself a coin?" "Well, whatever I am," said the copper cent, "I am oftener found in missionary meetings than you are!"—*The Crozier.*

WORK AMONG THE IGORROTES IN THE PHILIPPINES.

Bontoc, May 3, 1904.

WHEN the first installment of this "Bontoc Bulletin" was issued, last autumn, you may remember that I contemplated sending forth another in about three months. I had forgotten in the moment of writing that I could not expect to hear from the States within four months, even if my correspondents were prompt. When the responses did come, they were numerous and cordial, and I felt that many were following the growth of this infant mission with their sympathetic interest and earnest prayers.

Late in October I received a summons from the Bishop to meet him in Manila at an early date in November. The Bishop had been away in Japan and Formosa on the work of the Opium Investigating Commission and would stop at Manila for a short time before the commission went southward. It afforded an opportunity to talk over and settle many matters relative to the work. But a journey to Manila before the end of the rainy season, proved to be, in this instance, anything but a simple proceeding.

On the night before the day I had proposed to start, we had the severest storm that had visited the interior for many years. Houses were destroyed or wrenched out of shape, trees uprooted and snapped off short, rivers rose to many times their usual volume, and bridges were swept away. For two days it was useless to start. The third it was thought that one might venture if a scantling could be carried to the place where the first swollen torrent had left no means of crossing. Thus the gulf was bridged, and, with my ten cargadores, I crawled over. I had no horse, and the idea of being carried by Igorrotes in a blanket was soon abandoned. As a result, the greater part of the seventy or eighty miles to the coast was done on foot.

Arrived at Candon, I found that the storms had quite upset all boat schedules. There really are no harbors on the western side of northern Luzon. Thus it was a matter of uncertainty when a boat would come, and which one of two or three possible landing places would be attempted. Finally, after ten days' delay, I took a boat going northward in order to make sure of being on board when it went back to Manila. It was fortunate that, after my twenty-day journey down, I should not miss the Bishop altogether. He had been unexpectedly detained in Japan, and we arrived within an hour of each other.

One important matter had been settled on the way down. I had heard of the sudden retirement of the chief government official in Bontoc, and, sending messages as best I could by mail and word of mouth, I consummated an agreement to take over the house which he had been building for his own use. The decision of the provincial doctor to leave also enabled me to secure some furniture for this new house. And now, on arrival in Manila, I found that the two ladies, Miss Elwyn, deaconess, and Miss Oakes, nurse, were quite willing to make the venture of going to Bontoc. This was accordingly decided upon, and about three weeks were spent in busy preparations—buying supplies, trying to forecast the needs of the next few months. Shopping in Manila is a slow, tedious, nerve-wearing process.

Among the necessary purchases was a horse or mule, and kind friends in Pittsburgh and Toledo had already assured me of the purchase money. But the right sort of animals are not easy to find in Manila and the Government purchasing agents are buying up rapidly all the new importations. But almost the last thing before we embarked for the return trip, a mule was found—a beautiful (!) dappled-gray animal, with a high-born, aristocratic look—and, on the recommendation of a well-known army officer, an authority in horses, was purchased and forthwith named "Toledo."

I will not attempt to detail all the events of the journey up. There were some vicissitudes—sea-sickness, inability to land at Candon, the most convenient port—carried on to San Esteban; our cargo, including the precious mule, went still further on, to Vigan; ladies rode in bull cart on rough road twelve miles back to Candon; tedious waiting there for cargadores; experience meantime of the dreariness and filth of a Filipino inn. But all this, which might be much expanded, was borne with patience by the ladies.

Perhaps the most trying to us all was the cold night which we passed at Bagnen, the night before we reached Bontoc. It is the highest part of the trail, an elevation of something like 6,000 feet, and the cold, misty atmosphere seemed to penetrate every bone. There were pleasant incidents by the way which we do not forget. While our steamer was unloading cargo at San Fernando, we were most cordially and delightfully entertained on shore at the military post by the officers of the 11th U. S. Cavalry. At San Esteban, where we had to land without intending to, we were taken in by the courteous school teacher and given the best he had. At Cervantes the local officials took us into their homes. My house-boys came down to the coast, bringing a sedan-chair, which Miss Oakes used in travelling up the trail; there was a horse for Miss Elwyn, and I walked.

We reached here on December 23d, just in time to make a hurried preparation for Christmas. The Christians and many of the Igorrotes were out in the road to greet us as we entered town. We found that reports had exaggerated the progress made on the new house, so that the only way was to quarter the ladies in my house while I found temporary accommodations in the government building.

On Christmas we began with a midnight Eucharist. The room that serves, among other purposes, that of a chapel, was profusely trimmed with pine boughs, "crow-foot" (or something like it), and other greens; we tried to sing "Hark, the herald Angels"; and altogether there was something of the old home feeling about our service. Afterwards the young people gathered around the diminutive *crêche* that had been prepared, and sang of their own accord a hymn to the Christ Child.

On the Monday after Christmas was begun the daily Eucharist (at 6:30); also daily Evensong at 5:30. At the latter we sing the *Magnificat* and a hymn, whether there is anyone to play an accompaniment on the little organ or not. And the best part is that there is always a congregation, even if the members of the mission staff are detained away. There are seldom less than six present on a week-day, and the ages represented range from bent old women, veiled in the dark blue covering that makes them look like Sisters of Mercy, to the crowing babes that roll around on the floor.

At noon, after the ringing of the bell, the Intercessory Prayers for Missions, and other Intercessions are said.

We are getting along with the language a little—I wish I could say, rapidly. Our "teachers" are the boys whom, by giving some reward, we can corral for a time, day by day, while we subject them to a process of catechizing regarding the Igorrote equivalents of English words and sentences. These boys have made some progress in the public school, but their knowledge of English often fails just at the critical point. From the facts thus gleaned we try privately to construct a vocabulary and some outlines of grammatical rules. I have a vocabulary of 500 Igorrote words—on paper—but it will need revision. Miss Oakes can generally treat her dispensary cases without calling in an interpreter; and if our purposes were merely utilitarian, we could get along with our present knowledge of words and phrases. But the ability to present Christian Truth in the language of the people seems a long way ahead.

Instruction has been a chief purpose all along. If we cannot teach much we will teach a little. The backbone of whatever homily is given the people on Sunday is a catechetical instruction. On a week-day, Miss Elwyn would seat herself on the steps of the house, or perhaps on a rock by the riverside and the children would soon gather around. Sometimes there were pieces of cloth, and needles and thread, *with* conversation, sometimes the material implements were lacking. The Ilocano children, looking like little old women in their trailing dresses, on the inside of the circle, as "decoys," one might say: the little Igorrote girls, all unclothed and shy as fawns, circling around the outside, not quite ready to sit down and quietly work or talk with the others. Similarly on week-days as well as regularly on Sundays we have had classes for religious instruction—the "Our Father," the Creed, some hymns, a little "blue catechism" that formerly did duty with my colored children in Baltimore. The door is open. The Ilocano children come in at the sound of the bell, and sit down; the Igorrotes sit in the windows. A few come in and stand around, and even answer questions in turn. Thus the process is gradual. Always at the first ring of the bell for Evening Prayer I expect to see a cloud of Igorrote urchins come swooping around the corner of the house and scramble for places on the window-sill, and I am never disappointed. Occasionally some even dare to come into the chapel and kneel with the others.

Since the last of February, the new house has been so far done that it could be occupied, although the workmen are still pounding away in the kitchen addition. It is a rough affair, and would not be considered a very good stable or barn in the States; but it is new and clean, it has glass windows, and it is altogether the best building in town at present writing. When the Bishop was here a short time ago, he blessed both

of the houses, naming the new one the "House of St. Mary and St. Martha," while the older one is the "House of the Holy Comforter." I hope the church when it is built, may be dedicated to God the Holy Ghost.

This matter of building is the one which faces us most directly. The method and the results of building in the nature of fashion are every way unsatisfactory and I feel that it would be folly if we can do better. I mean that we shall investigate the possibility of putting up a saw-mill and getting out lumber as Americans do. It is a question whether one is justified in a continued course of compliance with primitive methods in going into a new country for the benefit of the people.

This is the region of the "head-hunters," you know; and while their immediate neighborhood has not recently exhibited any warlike tendencies, there have been disturbances, and head-taking in several neighboring towns, in various directions. The constabulary force went out to deal with one of these last week, was attacked by spearmen while encamped at night, the sentry was overcome and mortally wounded, and another is still suffering from a severe gash. There are broad and deep questions—of government, of Colonial policy—involved in occurrences which on the surface might seem to suggest considerations of personal safety. I hope America will rise to the responsibility placed upon her here where conditions are so different from those contemplated by the founders of our Republic.

It is with regret that thus early in our history I must record the withdrawal of one of the members of the mission. Miss Elwyn came to Bontoc last December apparently in good health and in the spirit of thorough devotion, but twice her health broke down, and, after examination, the best medical advice obtainable urged a change and she accordingly returned to Manila with the Bishop. The climate of Bontoc is not bad, in fact it is the best in the Islands. But necessarily in the present stage of development our diet consists largely of tinned provisions; we get no fresh meat except a very occasional chicken. Added to this is the difficulty that while boys are to be had for a small wage, yet they cannot be relied upon as household servants to work efficiently and regularly without continuous and exacting oversight.

In my former letter I told you we were to have the old church and convent. There was every reason for speaking with assurance at that time. But afterwards the friars made excuses and receded from their promises. And we are not sorry, especially as we now have a second house, for at best they could only have served a temporary purpose. Both are far gone with decay, are too filthy for residence and are overrun with rats. In the long run—and successful work means a "long run"—it will pay the mission to build better structures, not grass-thatched but roofed with some of the approved materials that are less inflammable and more durable.

Since I have begun this letter word has come from Father Staunton, now in Benguet, that he will join me here in June. The field in Benguet is not immediately encouraging for native work, although the maintenance of Church privileges for resident and visiting Americans will be a useful enterprise. Father Staunton will probably be with me here for a time and then take up residence in Sagada, which is twelve miles, five hours, nearer the coast. The Igorrotes of that region though one degree less primitive and attractive than those farther inland, are very numerous. Recently various sects, the principal one styling itself the "Guardia de Honore," have made their appearance among the Igorrotes of the Sagada district. These sects are said to have had their origin in the desire of certain shrewd Filipinos down toward the coast, the direction of these cults, to make gain by tithes and other taxes levied on the members. Looked at in their phenomena as reported to us, these new faiths seem to be incoherent mixtures of fragments of Christianity and babbling nonsense, together with some elements of real earnestness and the practice of physical austerities in abstinence and fasting. The religious and ethical value of this movement we have no means for estimating at present, and it is equally impossible to foresee whether our mission will be able in some good sense to capture it for Christ and His Church; but I have no doubt that the presence of our priest and his family in the community will be a felt influence, and that there will be less danger that this new enthusiasm should degenerate and become a menace to rightful authority and peaceful living in this province.

I am still hoping that a medical missionary as well as a priest may be added to our Bontoc force without great delay. The dispensary has leaped forward many degrees in equipment, arrangement, and efficiency under Miss Oakes' administration. Some months the number of visitors has been nearly 500, but is always variable, owing to the weather and the employments of the people. Of course only a proportion of the cases in the more remote towns can come to the dispensary at all. It seems a pity the usefulness of this medical work were only limited by the possibility of equipment with men and buildings and the necessary appliances and remedies.

Since my last letter, the St. Louis Exposition has sent its Commissioner here to gather an exhibit for the great fair. The enthusiasm and tempting offers took possession of some of the people and they went, among them my favorite house-boy, Antero. I should be very glad if you or any of your friends who may go to St. Louis would look up the Bontoc Igorrotes, and especially Antero. He speaks some English, and might be of service to explain the exhibition.

It is my desire to make these letters so direct and personal and concrete that they will convey to you a real knowledge of the people here, the country, the work we are trying to do, its peculiar difficulties and encouragements, the personality of the missionaries, and the methods of their work. If I fail in this or if any questions arise, will you not write and ask for fuller and more explicit information? That which you desire to know may be the very thing which will interest others in my next letter.

As an aid to picturing the place and the conditions, I am intending shortly to send to the Missions House in New York, care of Mr. John W. Wood, a considerable collection of photographs with appended descriptions. These he will loan to you, on request, if you would like them for your study class, your Woman's Auxiliary meeting, or other gathering.

Very faithfully yours,

Walter C. Clapp.

THE MISSIONARY.

"We are fools for Christ's sake."

Was it a dream, wherein we heard
Deep whispers and a piercing word—
Wherein his very soul was thrilled
By a great mandate, now fulfilled?

"Wilt thou endure the pain, the toil
Which many worldlings dare for spoil,
And patriots for their native soil?
The solitude of men who roam
To find their race an ampler home?
Wilt thou for *Me*" the whisper said;
The youth bowed low a loyal head.

Go then! Thou fool in this world's eyes,
To whom its vast and glittering prize
Most empty and inane doth seem
Because of joys it dreams a dream;
Because there holds thee by the hands
The Lord of those forsaken lands;
Because their souls, for whom He died,
Are more to thee than gold or pride;
Because thy well-contenting bliss,
Thy day dream and thy life are this—
To fight the foes whom Christ hath fought,
To teach the lessons Christ hath taught,
To toil for those for whom Christ wrought,
To buy them back whom Christ hath bought—
Thou fool!
Whose wisdom shall endure,
Whose dreamy reckoning stand sure
Amid the thunders of that day
When the great world shall flee away
And all the glamor in its eyes
Die utterly, as the fool dies,
—Thou fool! Thou dreamer for Christ's sake!
* * * *
Who else is wise? Who else awake?

—Bishop of Derry and Raphoe, in *Church Missionary Intelligencer.*

A missionary, moved by the spectacle of Russian wounded cared for by Japanese trained nurses who wear the red cross and do all that they can for their stricken enemies, writes, "The war has been a marvellous revelation of Japan's capacities and character. The nation loves high ideals, and keeps its gaze steadily upon them." There is surely to be an opportunity for preaching Christ in Japan before long, the like of which has not been seen in any other non-Christian land.

The Standing Committee of coöperation (of the missions) in Japan has recently issued at Yokohama a review of recent progress of Christianity. It is a year book of the Christian Church and Christian missions in Japan. Dr. D. C. Greene is its editor and its title is "The Christian movement in its relation to the new Life in Japan." It ought to be within reach of the leader of every study class that follows the regular course this next year.

Helps on the Sunday School Lessons

Joint Diocesan Series

Subject—"*The Church of the Apostolic Days.*"—Part II.

By the Rev. ELMER E. LOFSTROM

FIRST TRIAL OF ST. PAUL. HIS LETTER TO THE CHURCH AT PHILIPPI.

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY.

Catechism: XVI. "Parts." Text: Phil. iv. 13. Scripture: Phil. i. 1-21.

THERE are two parts to this lesson, that which relates to St. Paul, and that which considers his letter to the Church at Philippi. Study first the letter, as it is from it that we learn most of what we know as to the condition of the apostle at this time.

This letter is very different from the letters which St. Paul wrote to other Churches. And the difference may be traced mainly to the difference between the occasions which caused him to write them. His letters were usually written for the purpose of correcting some error into which the Church had fallen, or to warn against some danger that seemed to threaten. This letter was called out by a more personal reason, and that is why it has so much more that is of personal interest in it. It was well on toward the close of the two years' imprisonment, that the apostolic prisoner was gladdened by a visitor who came from his beloved Church at Philippi. This visitor was none other than their own Bishop, Epaphroditus. He brought, moreover, a generous contribution from Philippi as a mark of love and of the desire on their part to "have fellowship" with him in his affliction (iv. 18). Epaphroditus did not at once return to Philippi but remained for some time to "minister to the needs" of St. Paul. As a result he became very ill and came very near to death's door. The news of his illness had reached Philippi, and so, upon his recovery, he was anxious to return home to relieve their anxiety (ii. 25-30). St. Paul takes the opportunity to send with him this letter of thanks.

Philippi, the place where the letter was received, will be remembered as the place where St. Paul first preached the Gospel in Europe. The work was undertaken at the suggestion of the Holy Spirit given in the vision of the man of Macedonia praying for help, and though it resulted in persecution for St. Paul, yet the work was firmly established (Acts xvi.). This was about ten years before. For some reason there seemed to be a bond between this Church and St. Paul more near and personal than with the others he had founded. This is shown by his willingness to accept bounty from them alone. It almost seems as if he felt himself to be their missionary, and more than once had they sent money to him for his support. At least once in Corinth and twice in Thessalonica, and now after a long interval, during which perhaps he had not needed it, in Rome he received their gifts (Phil. iv. 15-18, also v. 10; II. Cor. xi. 9). There is an absence of criticism, in marked contrast to St. Paul's other letters, which shows that he was satisfied with the reports which their Bishop had given him. There is a brief warning against Judaizers (iii. 2), but not as if there was any real danger, and there is also an exhortation to two women to cease their quarreling (iv. 2). St. Paul's whole attitude towards them is perhaps summed up best in his own words when he calls them "my joy and crown," "my beloved."

In the passage assigned for special study, we may note three main divisions: (1) The Salutation (1-2); (2) his thanksgiving, joy in their fellowship, and prayer for them (3-11); and (3) an account of his circumstances as a prisoner.

Only one thing in the salutation requires notice. The address is made to the saints at Philippi and to the bishops and deacons. It has already been explained that in those early days there was not the same clear distinction between the names applied to the different offices in the Church. The offices were just as clearly defined, the only confusion being in the names by which they are called. So here the "bishops" referred to are the elders or priests, while their Bishop is not referred to in the salutation because he was at the time with St. Paul. This is evident from the references which are made to him in the letter, where Epaphroditus is called "brother and fellow-worker and fellow-soldier" and "true yoke-fellow" (ii. 25 and iv. 3).

At that time the priests were called "elders" and "bishops" as well as "priests." The Bishops were called "Apostles," but later that name was reserved for those who had received their commission from the Lord Himself, and the name "Bishop" was applied to their successors and no longer applied to the elders.

The key-note of the second section is found in the word "fellowship." It seems to be St. Paul's thought that as they have shown themselves so desirous of sharing with him in his work, as shown by their sending support to him both in the beginning of the Gospel and now again, that they should also be partakers with him of grace (v. 7). Wherever Christian fellowship or brotherhood is true, there is that same desire to divide and to share the burdens, and there is also the fact that because we are members of the same body, all must be helped or hindered by the faith or unfaith of the others.

The third section also brings before us the consideration of St. Paul's approaching trial. To these beloved Philippians he writes more about his present condition than he has done anywhere else. To relieve their anxiety he tells them that his imprisonment has not hindered so much as helped him in his work of preaching the Gospel. This has come about in three ways. In the first place his bonds have brought him into contact with the whole praetorian guard. As one soldier after another took his turn at being chained to him as a guard, it is evident from this passage that St. Paul took the opportunity of telling him the Gospel story and at the same time they would, of course, hear his preaching to those who came in to hear. In the second place, the workers at Rome were inspired by his example "to speak the Word of God without fear." When they saw that he used his difficulties and hindrances as opportunities for work, they felt that they could have no excuse for not working. And in the third place there were some who were envious of the good work he was enabled to do, and tried to make him unhappy by endeavoring to make more converts than he. They of course imputed to him feelings and motives like their own, but it only shows that they did not know him. He was glad at their success and he was only sorry because of the unworthy motive that prompted their work.

He then makes a reference to his trial which seems to be approaching. He seems to be uncertain as to its outcome, but hopes that whether he lives or is put to death, he will be permitted to magnify Christ in his body. He is confident the more of the testimony that he shall be enabled to bear to the Master because of their prayers for him. If he is set at liberty, he hopes to come to see them, and we know that this was the happy outcome of his trial (I. Tim. i. 3). All we know certainly is that he was set free at this time. How it was brought about, we do not know. There is a curious coincidence in the fact that the Jewish historian Josephus tells us that at this very time he himself came to Rome for the purpose of interceding for the release of certain priests who had been sent to Rome as prisoners by Felix. He accomplished his purpose through the influence of Poppaea, the wife of Nero. It is possible that St. Paul may have been released as the result of the general order, obtained in this way, for the release of Jewish prisoners.

THE COMING PEACE CONGRESS.

Fitting it is that Boston should be the place of the gathering of the Congress which promises to be the largest and most influential in the history of the peace movement, for Boston has been in the fore-front of the agitation for world-peace from the beginning. It was at a meeting of the American Peace Society, at its Boston home, on July 26th, 1841, that the proposition was first made, by Joseph Sturge, an Englishman, which resulted in the entire series of international peace congresses. Charles Sumner's famous oration, "The True Grandeur of Nations"—a convincing plea for peace which still has living force—was the public Fourth of July oration in Boston in 1845. In Park Street Church, in 1849, Sumner delivered his powerful indictment against war—"The War System of Nations." Almost all the anti-slavery leaders were pronounced peace men, especially Channing, Garrison, and Sumner, and the Massachusetts Peace Society was organized in Channing's study on December 26, 1815. Boston, for many years, has been the home of the American Peace Society. Among the first twenty-two members of the Massachusetts Society were the governor of the state and the president of Harvard College. Boston has always been so conspicuous in the peace crusade that her friends look to her now to see a new and great advance made in consequence of the meeting within her gates.—R. L. Bridgman, in the *Atlantic*.

The colored sunset and the starry heavens, the beautiful mountain and the shining seas, the fragrant woods and the painted flowers are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetical life.—*F. W. Faber.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE CHANGE OF NAME AND THE SELF-CONSCIOUSNESS OF THE CHURCH.

To the Editor of The Living Church:

IN THE discussion concerning the change of the Name of the Church, there has been an element of weakness. It has been assumed all along that this discussion was the outgrowth of a movement isolated and alone. This assumption has overlooked two synchronous movements with which the change of name has been parallel and both of which were expressive of a more complete recognition of the character of the Church.

These movements began in the period of independence, when the name was changed, the first time, from the title "The Church of England" in the Colonies to the title of the "Protestant Episcopal Church."

Both movements were controlled by an inadequate and partial recognition of the character of the Church, and gradually developed force and momentum as the self-consciousness of the Church grew alive to its divine character and continuity.

Of the three movements, that promoting the change of name, that recognizing the position and power of the Bishop in the Church, and that setting forth an appropriate Book of Common Prayer for the American Church, the earliest was that concerned with the episcopate.

The period of the movement may be dated from the publication by Dr. Wm. White of his pamphlet, *The Case of the Episcopal Churches Considered*, to the General Convention at Minneapolis, in the year of our Lord 1895, when equal power with the House of Clerical and Lay Deputies was granted to the House of Bishops. It required almost a century and a quarter for the self-consciousness of the American Church to realize the meaning of the office and power of a Bishop in the Church of God.

So weak was this consciousness that it was possible for Dr. Wm. White to suggest that the continuity of the historic Church of the Anglo-Saxon race be maintained in the two orders of priests and deacons alone. So inadequate was the conception of the powers of the episcopate, that it was proposed in the first draft of the Constitution that the Bishops should sit as members of one house with the clerical and lay deputies. When a separate house, House of Bishops, was provided in the Constitution, that House was not to have the right to initiate legislation; its concurrence in legislation or unwillingness to concur must be made known within three days of the receipt of the proposed legislation from the House of Clerical and Lay Deputies, and its non-concurrence in that legislation might be overruled by a four-fifths vote.

Certainly, in the title "Protestant Episcopal," the emphasis did not lie on the adjective "Episcopal." This fact is noted with marked emphasis in a recent editorial in *The Church Standard* upon the relations of "The Board of Missions to the General Convention." The distinguished editor declares that:

> "In the recent adoption of an amended constitution of the General Convention of the Church, we have had a signal illustration of deliberate changes in a constitutional body made in accordance with the dictates of a century of experience; but it is somewhat remarkable that the greatest change of all was that which made the House of Bishops equal in all respects to the House of Deputies, while the latter House, with one exception, remains unaffected by the revised Constitution."

It is remarkable "that the greatest change of all," namely, "that which made the House of Bishops equal in all respects to the House of Deputies," involved no growth of a new power, no discovery of a new function, no invention of a new dogma. It was simply the recognition by the American Church, in her legislation, of the fact which she has set forth during the entire period of this century in her Ordinal: "It is evident unto all men diligently reading Holy Scripture and ancient authors that from the Apostles' time there have been these three orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." This fact was not sufficiently evident a century ago, to the self-consciousness of the Church, to become effective in legislation.

The second movement, promoting an appropriate Book of Common Prayer for the Church in America, was latest in conception and earliest in completion. The movement was fortunate in having pressure from without, from the concordat with the Scottish Church and from the English episcopate.

More, perhaps, than the legislation concerning the House of Bishops (unless, indeed, we lay stress upon the action of South Carolina and the pamphlet of Dr. White), does the "Proposed Book" mark the dormant self-consciousness of the Church. It was proposed to omit the daily commemoration of the Incarnation in the *Magnificat* and *Nunc Dimittis*, and they were actually omitted in the Prayer Book adopted in 1789. Only after a "century of experience" were they restored in 1892—and here, again, the twelve years of revision resulted only in a recognition by the self-consciousness of the Church, of her heritage and continuity with the eighteen centuries of her earlier life. Nothing new was added to the Prayer Book.

But this inadequate self-consciousness of 1785 and 1786 was marked by a far more important proposition than the omission of the *Magnificat* and the *Nunc Dimittis*. It was proposed to omit the Nicene Creed from the Prayer Book.

Happily this action brought the American Church before the judgment of the Church of England. The English episcopate refused to consecrate Bishops for a national Church whose Prayer Book omitted the Nicene Creed. In consequence of this refusal, a special Council of the American Church was called at Wilmington, Delaware, the demand of the English Bishops for the insertion of the Nicene Creed in the Prayer Book was agreed to, and the Creed was placed in the offices of Morning and Evening Prayer in the Prayer Book of 1789; yet it was not till 1892, after a "century of experience," that the Nicene Creed assumed its place in the "Order of the Holy Communion."

The change of name in this period of inadequate self-consciousness resulted in the title of "Protestant Episcopal," we may justly infer, because of the same conditions which produced the legislation concerning the episcopate and the omissions from the Prayer Book. This inference is strengthened by the fact that the "Proposed Book" was chiefly the work of that deputy, the Rev. Dr. Wm. Smith, whose Diocese of Maryland was most largely instrumental in the adoption of the inadequate title; and by the farther fact of its ready acceptance and use by the author of *The Case of the Episcopal Churches Considered*.

The inadequacy of the title, however, had no such critics and opponents as the English Bishops to the omission of the Nicene Creed, and Bishop Seabury to the earlier non-existence and later limitation of powers of the House of Bishops.

On the contrary, the States-Rights views and principles of the several State Churches that united in the General Convention, supported the inadequate title by their inability to conceive the National idea either in Church or State. It has taken a century for the self-consciousness of the nation to realize itself, and it could hardly be expected that the Church would lead the State in this conception by the period of a century.

And the name is later than the self-consciousness. It is a long period from the provincialist Samuel Adams to the nationalist Daniel Webster; it is a longer period from Daniel Webster's teaching that "we are a nation," to the declaration of the Secretary of State, Mr. Hay, that the representatives abroad of this nation shall be known as Americans. The self-consciousness precedes the name.

In three more years the State will celebrate the 300th year of her foundation at Jamestown in 1607. The American Church will likewise celebrate her foundation at the same place and time.

There will be no doubt as to the identity of the State, in character and name. And there will be no doubt in the minds of her members as to the identity in character, of the Church.

It may be a vain hope, but it is certainly a devout aspiration, that the self consciousness of the Church may be so alive as to her identity in name, that this third movement may have attained its issue; and that the now fully-empowered House of Bishops may, in the now fully-restored Book of Common Prayer, lead the thanksgiving of the 300th anniversary of the "American Church."

Believe me, sir, faithfully yours,

PERCIVAL H. HICKMAN.

San Bernardino, September 10, 1904.

A BIRDS-EYE VIEW OF SUNDAY SCHOOL DEVELOPMENT.

To the Editor of The Living Church:

THERE is a splendid little brochure, published this year by the Rev. J. Sanders Reed, D.D., rector of Trinity Church, Watertown, N. Y., which is valuable to every student of the present Modern Sunday School Movement in the Church, that I am urgent to call particular attention to it for the good that it can accomplish. It is entitled *The Evolution of the Sunday School.* It is published in Dr. Reed's own Pemican Series of Booklets, and, although he distributes many copies gratuitously, clergy and teachers who send to him for it should enclose at least ten cents in stamps, since it costs that much for the actual printing of the manual. Just at this juncture in the Commission's Movement, it is especially opportune.

(Rev.) Wm. Walter Smith, M.D.,
Secretary N. Y. S. S. Commission.

HERESY WITHIN THE CHURCH.

To the Editor of The Living Church:

CAN you spare me a few lines in The Living Church in these busy ante-Convention days, apropos of this clipping from *The New York Sun*?

The New York Sun comments editorially:

"The only fact which seems to be demonstrated is that doubt and criticism of religious and theological dogmas are more widespread and more searching [than heretofore], as our vast correspondence on the subject bears witness. So great and profound is this spirit of inquiry and of revolt that a league for the defense of the Bible has been formed—patent evidence that faith in supernatural revelation has been shattered even in religious minds. The Presbyterians have felt compelled to revise their standard of faith. In the Episcopal Church clergymen and Bishops of learning and distinction practically give up the *dogma of the Incarnation* as stated in the Apostles' Creed. Eternal punishment is denied or evaded in pulpits and in essays representative of churches once strictly orthodox.

"It will be seen, therefore, that there is room for a difference of opinion concerning the Christian religion whether it is progressing or falling back—according to the predilections of the individual."

This was called forth by a discussion as to whether Christianity is in danger of extinction, and in summing up, the editor makes this startling statement about the "Episcopal Church." I say "startling," though one is of course sadly aware of the criticism of the doctrine of the Incarnation which is going on all around one. But if one of the brightest and most popular of the New York papers can make such a sweeping assertion as this, is it not time that the Convention should make some inquiry into the disbelief of the clergy?

It is puzzling to the lay mind to know why these priests remain in a Church whose doctrines they practically deny. Why do they not follow the example of a curate in New York, not many years ago, who found that he could not honestly repeat the Creed and so retired to the Unitarian body, where he undoubtedly belonged? At a summer resort last month I was obliged to go six miles to the church in the next town on two successive Sundays, rather than listen to the sermons of a visiting clergyman with whose heretical writings about our Blessed Lord I could have no sympathy.

Is there anything to be gained by the pulling to pieces of the Church's belief in the Virgin Birth of our Lord? If so, it will be easier to endure the discussion, but if not, why cannot our clergy leave it to the German philosophers to sift out for themselves, while they go back to their priestly duty of turning souls to God?

I remember hearing Bishop Welldon of Calcutta, speaking at a missionary meeting in London, say that learned men in India who are antagonistic to Christianity, keep up with all the unhappy divisions in the English Church and laugh quietly at a faith which is so often questioned by its followers.

Many are the men in our own country who draw back from the Church with the sneering remark that her clergy are shaky in their faith. Let those who cannot be loyal to our Lord and to His Church withdraw from the position of guides and teachers of men.

Very truly yours,
Georgia E. Starr.

51 West 37 Street, New York City, Sept. 13, 1904.

A CORRECTION.

To the Editor of The Living Church:

YOUR paper of September 17th (p. 692) very kindly publishes my letter in which I refer to the magnanimous action of Prof. F. J. Hall; but the compositor made me say *recognized* instead of reorganized: "the committee of the Egypt Exploration Fund should be reorganized at once."

Boston, September 16, 1904. Wm. Copley Winslow.

RE-MARRIAGE AFTER DIVORCE.

To the Editor of The Living Church:

APROPOS of your admirable and orthodox editorial in The Living Church of the 10th instant, entitled "Reform of our Canon on Marriage and Divorce," permit me to direct your attention to the following letter from myself to the editor of *The Churchman,* appearing in *The Churchman* of May 23, 1903:

"Divorce not Allowed in South Carolina.

"*To the Editor of The Churchman:* Your editorial in your issue of May 9th, 1903, on 'Divorce with the Right to Marry Again,' as one of the 'Two Grave Social Dangers,' prompts me to bring to your attention the following copy of a preamble and resolution, which I took pride in drafting and had the honor of introducing at Wednesday's (May 6th, 1903) afternoon session of the 113th Council of the Diocese of South Carolina, in the Church of the Good Shepherd, Columbia, S. C., and which were thereupon immediately considered and unanimously adopted:

"'Whereas, The *Diocese* is co-terminal with the *State* of South Carolina; and

"'Whereas, All the members of the Church in this Diocese, in common with all the other people of this State, share a pardonable pride in that part of our organic civil law, *to-wit,* Article XVII., Section 3, of the Constitution of the State of South Carolina, which prescribes as plainly as positively that "Divorces from the bonds of matrimony shall not be allowed in this State": Therefore, be it

"'*Resolved,* by the Protestant Episcopal Church, in the Diocese of South Carolina, in the United States of America, in Council now assembled, That the recent censure and action by the Lord Bishop of London (touching a so-called marriage not long since celebrated by the vicar of St. Mark's Church, London), in boldly maintaining the sanctity of the holy estate of Matrimony and thereby conserving the integrity and purity of the Family, commands and has the unqualified approval and endorsement of the Church in this Diocese especially. And that the Bishop of this Diocese, *ex officio* the President of this Council, be requested to transmit an exemplified copy of the foregoing preamble and resolution to his Lordship, the Bishop of London.'

"Introductory thereto, the author explained the three senses in which the word 'divorce' is used, viz.: (1) Absolute divorce—*divortium a vinculo matrimonii;* (2) limited divorce—*divortium a mensa et toro;* and (3) divorce (so-called)—*judicium nulli matrimonii.* And he stated that while South Carolina, through her Courts of Equity, would on *full* and *proper* showing make a decree of alimony and separation (not '*divorce*' as generally understood) in the *second* case, and a decree that there was no marriage, on the ground of original fraud or incapacity or other contractual invalidity, in the *third* case—yet she, the only one of all the States of the United States, has never allowed or recognized 'absolute divorce' (*divortium a vinculo matrimonii*), i.e., 'divorce with the right to marry,' except during the eight years (1868-76) of 'Reconstruction,' when her government was usurped and her principles and traditions trampled upon.

"'Absolute divorce,' *i.e.*, 'divorce with the right to marry,' is forbidden alike by *the Law* (Article XVII., Section 3, of the Constitution of the state of South Carolina—'*Divorces from the bonds of matrimony shall not be allowed in this State*') and by *the Gospel* (St. Luke xvi., 18: 'Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery'—St. Mark x., 11 and 12: 'Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.' See, also, St. Matthew v., 32, and xix. 9)."

Bishop Capers transmitted an exemplified copy of the above recited preamble and resolution to the Bishop of London, and received the following in reply:

"London House,
"32 St. James' Square, S. W.

"Dear Bishop: March 6, 1904.

"Thank you very much for your kind letter, and the resolution which you send with it. It will strengthen my hands in the difficult task I have in trying to maintain the Holy Estate of Matrimony. Please convey to your Council my grateful thanks, and wish them every blessing in their own work.

"I hope, dear Brother, that if anything brings you to England, you will give me the pleasure of your company either here or at Fulham Palace.

"With all fraternal greetings, I am

"Yours very sincerely,
"A. F. London."

St. Matthew is the only one of the Evangelists who may

seem to imply that divorce may be had for fornication, but *nowhere* is marriage again after divorce allowed or sanctioned. There may be a *putting away* "for the cause of fornication," but there is and can be no *right* to marry again, because such marrying again would be *wrong*. And St. Matthew distinctly records that our Lord said: "What *God* hath joined together, let not *man* put asunder"; and also that Moses, *because of the hardness of their hearts*, suffered the Jews to put away their wives, *"but from the beginning it was not so,"* etc. In case of divorce, I maintain that neither party can lawfully re-marry unless and until *death* do them part.

The tendency in the legislation of both Church and State to make marriage a mere civil contract, terminable almost at will, amounts practically to legalization of polygamy-in-Indian-or-single-file, so to speak! T. W. Bacot.

Charleston, S. C., September 15th, 1904.

A WORD TO PEOPLE WHO INTEND GOING TO THE GENERAL CONVENTION IN BOSTON.

To the Editor of The Living Church:

From present indications it would seem that a very large number of persons beside those directly connected with the General Convention will come to Boston during the session in October.

Although this city is fairly well supplied with Hotels and boarding houses, there are times when nearly every place is overcrowded.

It will be well, therefore, to secure quarters in advance. The Committee on Hospitality will lend such assistance to any who may apply to them. Letters should be addressed to "The Committee on Hospitality, Copley Hall, Boston, Mass."

Those who have been here before, realize that there is more of Boston outside of the city limits than there is within, so that it is possible to live several miles away from the state house, and use the local steam trains and the electrics.

Persons who are interested in Church architecture should try while here to see not only the few old churches which have historical associations, but the large number of fine buildings which have gone up during the past twenty years.

Newton, Mass., September 17th, 1904. Geo. W. Shinn.

IS THE APPORTIONMENT PLAN A FAILURE?

To the Editor of The Living Church:

I was very much interested in your able editorial in The Living Church of September 3d, on the present condition of the Missionary Board, and especially in regard to the Apportionment plan, yet it was a surprise that you said nothing concerning the fact that 2,749 parishes, representing 245,000 communicants are reported delinquent or as not giving one penny for general missions in the way the Church has commended. At the last Missionary Council, which met in Washington, Bishop Tuttle, in a graphic manner, read out the names of many parishes that were delinquent, some of which were large and flourishing. So far, then, as the Apportionment is concerned there is a failure, and while, as you say, there are inequalities and injustice in many cases, both as to Diocese and parishes in the assessments made, yet this one thing is pre-eminent, that the enormous deficit, $288,000, is mainly owing to the fact that so many parishes and communicants have contributed *"nothing."*

Under such circumstances, is it just to ask those parishes to make up the deficit that have already done their part according to their pledges, or to the Apportionment? Or is it wise to ask men of large wealth to pay the indebtedness of those parishes that have failed to do their duty? I know it is said by the originators of the present plan that it is not a failure because a number of parishes have increased their offerings under its workings. But if I undertake to raise a certain sum, by a certain method, and only one-half or one-third is contributed, the plan has certainly failed. But without discussing this point, the main question is, Can anything better be devised, or how can these appalling deficits be prevented? It is absolutely certain that we must either cut down expenses or secure more contributions. But cutting down expenses, as you have shown, means closing churches, our schools, hospitals, and so on; in missionary fields, or, in other words, making an ignominous retreat which can not be thought of, and hence in some way we must raise more money.

For one I do not believe that we need a change of machinery. This has been tried over and again without [illegible] may be some need of readjustment of the present [illegible] as assessments are concerned, and the offering [illegible] Schools and the Woman's Auxiliary, but the main ide[illegible] a certain sum to be raised and rightly adjusting this amo[illegible] Dioceses, I believe to be right. To say, with all our wealth, [illegible] Church, we cannot raise the amount called for, and double tha[illegible] sum if necessary, is absurd. If the 245,000 communicants who are reported as contributing nothing, had each given three cents a week, there would have been a surplus in the treasury instead of a deficit. It is plain, then, that what we need is that the whole Church gives for this object, that in some way every communicant, not to say every member, of the Church be reached, and systematic giving by pledges be inaugurated in every parish. This of course can only be done by the rectors. Yet the Bishops can do a vast deal to help the rectors. If they would lay aside the elaborate sermon and in plain terms tell the people what their duty is, not simply to their own parish, but to the Church at large, in her aggressive work—they would strengthen the hands of the rectors and give them courage to speak out "boldly in this matter as they ought to speak." There are in all of our parishes men and women who are opposed to missions, men and women who think their whole duty done if they help to support their own parish, who are constantly harping upon the *false* maxim that "Charity begins at home," when charity does not begin at all, so far as giving is concerned, until they go outside of their own home and own parish.

The pledge system I have worked in my own parish for many years and by it have increased the offerings fourfold, and the same has been done in some other parishes in this Diocese, and until some such plan is adopted all through the Church, the Missionary Board, I am fully convinced, will not have a sufficient income to carry on its work.

The present Missionary Council is essentially the same, in object, as the old Board; and while it has no legislative power, it is useful in the way of stimulating interest in the work. No one, I am sure, could have been present at the last two Councils, held in Philadelphia and Washington, without being moved to enter with increased zeal and devotion upon the missionary work of the Church. The speeches of Bishops Tuttle and Dudley were enough to enthuse anyone, with the least desire to increase the efforts in missionary work. Whether this Council is a failure or not depends upon its management. It ought to be a mighty power in the Church. We claim to be a missionary Church, and if we are not a missionary Church we are not a Church of Christ, who was the first great Missionary and has given us our "Marching Orders" to "go and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost."

But with our teaching must go our offerings. A living Church is a giving Church, and giving is a part of our worship, and hence it was surprising to many, that in the two great meetings in Philadelphia and Washington, there was no offering. In both of these meetings eloquent and telling speeches were made and the people exhorted to be more liberal in their gifts, and yet no offering! At Philadelphia a prominent layman of that city who sat next to me, said, when the meeting broke up: "What! no offering! They have missed a great opportunity!"

It is not, I repeat, new or different machinery that we need, but a higher spiritual life, more devotion to the cause, more self-sacrifice, and a deeper sense of our dependence upon Him from whom all good things do come, and to whom we owe not only our "gold, our frankincense, and myrrh," but "our life, our breath, and all things." Geo. H. McKnight.

Elmira, September, 1904.

ENGLISH VERSIONS OF THE BIBLE.

To the Editor of The Living Church:

The Rev. Dr. Holland, who in your last issue so eloquently argued against the letter of Scripture, may be pleased to know that he can find encouragement in the hoary Talmud, a dictum of which holds that "he who translates a verse of Scripture literally is a liar." The comparison, however, may be invidious to the poetic Doctor's cause. Is the upshot of this riddance of respect for the letter of Scripture to be a new Rabbinism which shall feel itself empowered to improve and inflate the old Book with its notions of what should be there? The same rabbinic teaching guards its meaning by reverently proceeding to say: "And he who adds to Scripture is a reviler and a blasphemer" (comp. Rev. xxii. 18*f*), but this new poetical Rab-

binism will hardly feel itself bound by any such scruples. If this new school of exegesis, of which Dr. Holland is the coryphaeus, is to prevail, a heavy burden will be removed from those unfortunates who have been laboring under the burden of the Hebrew and Greek Testaments, and, for that matter, of the text of the English Bible; all we need do is to catch inspiration from eloquent descantings how to find in the Scripture whatever you wish to put there.

But this school of exegesis which would battle against the new-fangled versions of our day in their attempt to find out exactly what the Holy Spirit did say to holy men of old, does the learned translators of the King James Version an injustice in imputing its notions to them. There can be no doubt that they attempted a literal translation of the Scriptures. If ever they used a happy poetic rendering of a term or verse, it was because they believed that was the true sense of the passage, and not because of any desire to touch up the artistic deficiencies of the sacred writers. For example, when they use in the 23d Psalm the phrase, "the shadow of death," they adopted the ancient and fully approved understanding of the Hebrew word. But modern scholarship is almost unanimous in holding that this word simply means "darkness." Now without doubt the traditional rendering has enriched the world's language with an exquisite phrase, but the sheer truth prohibits the modern scholar from ascribing the credit of the phrase to the Psalmist. It is a poetical book of the Bible, by the way, which teaches that man may not lie for God.

There is another danger inherent in this exegesis advocated by Dr. Holland, which should warn even the purely poetic temperament. With his powers of eloquence Dr. Holland may be able to improve the barbaric Semitic idioms of the Bible and render them in choicest classic strains; he may out-Shakespeare Shakespeare, and doubtless will meet with applause, if not from the galleries yet certainly from some most respectable boxes. But we lesser geniuses, if we are possessed with any poetic hauntings, will recall how Colley Cibber improved his Shakespeare, and so will decide to stick as closely as possible to the text of the Bible.

Truly yours,

James A. Montgomery.

Philadelphia Divinity School, Sept. 15, 1904.

To the Editor of The Living Church:

WOULD it not be well if the Rev. Dr. Holland would sum up his points against the Revised Version when he has finished his speech? He is so excited, so full of fire, prances, paws, and cavorts so extensively, that it is difficult to keep with him.

Is Dr. Holland any way clear himself as to the difference between prose and poetry? He calls the *original* Old Testament poetry and the *original* New Testament poetry, and proves this by quotations from the Authorized Version. Anyone who has read the original Greek will not be convinced that it is poetry, because Dr. Holland says the Authorized Version is. "Worship is poetry"; prose means doubt, and Protestantism brought prose, he thinks. Therefore, I suppose, the Scottish Covenanters should be conspicuous for want of faith. Dr. Holland's own prose does not seem to be the "language of doubt," and surely it does not particularly "betray the analytical and critical action of the understanding." Perhaps his prose is poetry? Even poetry, however, has been known to express "honest doubt." Who will discover what Dr. Holland means by poetry? Could he possibly tell us himself, simply and without any sound and fury?

He assails not only the Revised Version, the work possibly of "better men" than himself, but the very idea that any kind of improvement may be made on the Translation of 1611. He does not contemplate the possibility that for the present day masses a new version may even temporarily be an advantage. He does not consider that the common crowd may not appreciate the muddle that the Authorized Version made of some passages of Job, poetical muddle though it may be. The common crowd does not "take to" all difficult poetry even when clearly expressed, as some of Browning, Chapman, Donne. But Dr. Holland thinks the scholar and the humblest laborer can both be served alike: in fact he assigns the archaic to the laborer, the modern to the scholar. Perhaps he wishes to keep the masses mystified.

He says that a literal prose translation of Homer will never do. Has he seen Lang, Leaf, and Myers' *Iliad*, Butcher and Lang's *Odyssey*? Has he read them? Let him read and judge. Perhaps he will call these also poetry. What is poetry? And I do not ask it jestingly.

How vigorously he denounces the "philologers." But the translators of 1611 were excellent "philologers" for their time. And Mr. Andrew Lang, though a "philologer," is not unpoetical even in the ordinary sense—whether that be Dr. Holland's or not. Yet Dr. Holland would suggest that a "philologer" cannot be sufficiently a poet to translate the Greek "poetry" of the New Testament. Would Sophocles have considered that Greek Testament a book of poems?

Dr. Holland *seems* to think that the Revised Version is bad, very bad for the people, and that there shall not be, *cannot* be any revised version, because philology is now more advanced and poetry correspondingly debased — Carlyle's old fallacy. That is the only argument that I can make out of the first chapter of his tirade. Will he enlighten me further? But let him read and compare Chapman's Homer, and Lang's Homer, and reflect whether the modern reader will not be better satisfied by Lang's "prose" as it is, and however Chapman's may have delighted Keats. The case of the Bible seems to me very similar.

As for the analogy with Shakespeare, it is only necessary to point out that the Bible and Homer are not original English works, and should be changed in translation to suit the age. The last wild remark of Dr. Holland on Shakespeare, as being quite irrelevant like much else in his paper, need no comment.

Bowmanville, Ont., September 13th, 1904.

Yours sincerely,

C. G. Anderson.

To the Editor of The Living Church:

IN discussing the question whether the Revised Version of Holy Scripture is suitable for reading in public or not, the late Doan Burgon cites the following suggestive passage, II. Peter i. 5. In the King James' Version it runs: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

But the so-called Revised Version translates as follows: "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love."

Respectfully yours,

Altoona, Pa., Sept. 15, 1904. Stanley C. Hughes.

WORK AMONG THE COLORED PEOPLE.

To the Editor of The Living Church:

HAVING read with much interest arguments (both pro and con) appearing in various Church papers on the subject of racial Bishops (particularly for the Negroes of the South), I desire to call attention to one phase of the subject which I have not seen mentioned.

As to how this question is viewed by the Negroes who are now in communion with us, I have nothing to add to what has been said by those who are more familiar with the subject than I. But there is a communion within the bounds of this Diocese numbering about 2,000 souls (all Negroes), with 20 or more churches and about 16 ministers, some of whom (perhaps all) having received episcopal ordination. I refer to the "Reformed Episcopal Church" (sic). The present "Bishop" of this "church" (formerly a priest of the Church) is now old, feeble, blind, and well past his days of usefulness. He is a man of strong personality, intense piety, and heartily beloved by his people. It is due, I believe, entirely to him that this Church has held together as long as it has. This is also the opinion of his ministers, one of whom has informed me that he would not remain in the "Reformed Church," except for his regard for Bishop Stevens.

I have had a long conversation with this minister, and am informed by him that he and his brethren in the ministry are dissatisfied with their Church. To use his own expression: "We have the Prayer Book, but it is very mild and not what we are used to, and we do not like it. We desire to return to the Church we were raised in. All we desire is fair treatment." I explained to him the proposition now being discussed for racial Bishops. He said that if this were done, he believed the "Reformed Church" would return in a body (of course meaning that portion of the Church under the jurisdiction of Bishop

Stevens). But he further stated that he could not advocate such a movement, if it meant subjection to a diocesan council, in which they are barred from having a voice and vote, as would be the case under the present arrangement.

This body of Christians is not self-supporting, but only about $1,000 is sent by their friends from the North. This, with the amount raised by local congregations, is still insufficient to pay salaries, and "rectors" and missionaries support themselves by their own labor, such is their zeal for the work.

Bishop Stevens has done a good work and is doing to the best of his ability with the means at his command. When he passes to his reward, his own ministers believe that they will be adrift, and are even now looking about where they may cast anchor. How much better work Bishop Stevens could have done had he remained a priest of the Church is, of course, a matter only of conjecture. That he was honest and zealous for the Master in his action, though mistaken, we cannot doubt. That the Church can take hold of this movement and do a vast deal of good work, is not a matter of conjecture, but one of policy.

It is a matter of great doubt whether the Church can hold her own with the colored people by her present unfair arrangement in many of the Southern Dioceses; that she cannot make any material progress, except locally, is, it appears to me, an absolute certainty, unless we can give them a great measure of self-government, under a Bishop set apart for this particular work.

The minister referred to above is a well educated man, in high esteem both of white and black.

The question has been asked whether the ordinations of the "Reformed Episcopal Church" would be considered valid by our Bishops. As several of these ministers have come into the Church during the past few years, perhaps THE LIVING CHURCH or some of its readers, can give information as to whether these men were "received" or "ordained" when they became priests of the Church. Faithfully yours in the Church,

Pinopolis, S. C., September 14th, 1904. C. H. JORDAN.

[Ministers coming into the Church from the Reformed Episcopal denomination have invariably been re-ordained.—EDITOR L. C.]

THE JOINT DIOCESAN SYSTEM OF LESSONS.

To the Editor of The Living Church:

YOUR Lexington Diocesan Notes of your September 17th issue, in its remarks on an address by me, does not quite state the facts. I would not trouble your readers, were it merely a matter of correcting the report of what *I* had said. But the matter of which I spoke is so important, if my statements were near the truth, that I venture to speak further of it.

The point I made was that the Joint Diocesan Series of Lessons is probably the best thing the Church *as a whole* has, or can, put forward, at the present time; that the Joint Diocesan Lesson scheme has serious pedagogical defects; but that these are remedied almost entirely when the Lessons are complemented by Mr. Scadding's very ingenious scheme of Grading—not instruction.

We have our Lesson Scheme, and our system of grading. There remains the problem of getting these Lessons to the people. That is for the editors and publishers to attend to. There is not a publishing house in the American Church that issues an edition of the Lessons worthy of the subject to be studied or of the serious attention of the Church. Here is where the Joint Diocesan Scheme breaks down. There is not an edition of these lessons that will stand comparison in point of careful Bible study and research, zeal for, and interest in and love for the Bible, with the editions of the International Bible Lessons put out by any one of the great denominations. The teachers cannot teach the "leaflets," the children are not interested in them. The publishers of them advertise widely how many hundred thousands of children study the Joint Diocesan Lessons, and do not for a moment seem to realize that the children stick to the Lessons in spite of the publishers; nor how many thousands more would use them if the publishers and editors would wake up. The *American Church Sunday School Magazine* is a most excellently edited publication—but it uses the Jacobs Leaflets. Even the honored name of Dr. Shinn cannot redeem the Whittaker Leaflets from a superlative mediocrity.

Would to God some enterprising publisher and well-equipped Bible student would join hand and heart and give us an edition of the Joint Diocesan Lessons worthy of this great Church! Until that blessed day come, we must acknowledge the supremacy of David C. Cook! Shall we admit that this Church has not the spiritual-minded and pedag equipped student, nor the publisher, to give us t leaflet we are asking for? Yours very truly,

St. John's Academy, WM. M. WASHINGTO
Corbin, Ky., September 16th, 1904.

BURLESONS TAKE SECOND PLACE.

To the Editor of The Living Church:

YOU have drawn attention to the notable fact that the Burleson family consists of a father and five sons who are clergymen of the Episcopal Church. But the most remarkable incident of the kind is that of the Bardsley family of Lancashire, England. The late Canon James Bardsley, rector of St. Ann's Church, Manchester, England, had two brothers, seven sons, and nine nephews, all clergymen of the Church of England. Three of the sons are still living, one of them being Dr. John Bardsley, Bishop of Carlisle.

In the English Clergy List at the present time there are the names of three of Canon Bardsley's sons and nine of his nephews, who are still living. THOMAS P. HUGHES.

Brooklyn, September 19th, 1904.

MICHAELMAS.

Within the highest Heavens—uncreate—
Of hierarchies countless, vast—the Lord!
By Cherubim, and Seraphim with wings
Of light, their shining faces veiled—adored;

Where blessed Michael and all angels flit
Through spheres of light, in ceaseless ministry—
O Lamb of God, plead still, plead still for men
While Seraphim their high *Trisagion* cry!

Plead still for us while angels pure unite
With saints in worship at Thine Altar Throne!
Send to our souls those messengers of light,
And bless the suppliant as he kneels alone.

O help us Father, Son, and Spirit—One
In Trinity of unity, to see
The gleam of angel wings, and in that light,
With soul uplifted, worship only Thee!

September, 1904. EVA GORTON TAYLOR.

PAUL ADAM'S GOSPEL OF ACTION.

PAUL ADAM is primarily a literary artist,—in fact, one of the foremost literary artists of his time. At forty-two, his literary baggage consists of thirty novels, of several volumes of history, literary, æsthetic, social, and philosophical studies, dramas and short stories, and of innumerable magazine and review articles and *chroniques* for the daily press. This fecundity, furthermore, is not accompanied by flabbiness or futility, as is too often the case. Every one of the novels has its special note of interest; his histories, essays, dramas, and short stories are of a high order of merit, and his magazine and newspaper articles, though mostly uncollected, have a solidity of matter and charm of manner that entitle them to a permanent form. He is master of a pure French style at once flexible and robust; indeed, in the making of beautiful phrases and the rounding out of sonorous periods, he has few superiors. With his style, which calls for an article by itself, I can have nothing to do here further than to call attention to the fact that it is distinguished,—a circumstance of vital moment to his influence, since it insures him a far more general hearing than he could otherwise obtain, such is the cult of form in France. Thousands of cultivated Frenchmen read Paul Adam for his style who would pay no attention whatever to his lucubrations were they presented in an uncouth or commonplace fashion.

Paul Adam is the most suggestive of contemporary French writers. As a stirrer of thought he is absolutely peerless among the *chroniqueurs* of the Paris press, and he has few equals in this respect among his fellow-essayists and novelists. He is an *impresario* of ideas, so to speak. His forte is the evocation and the exhibition of unhackneyed ideas, and his efficiency in this function borders on the superhuman. "He works like a whole hive," says M. Remy de Gourmont, "and at the slightest touch of sunshine his ideas buzz forth like bees and disperse themselves over the meadows of life. Paul Adam is a magnificent spectacle."—From "Two French Apostles of Courage in America," by Alvan F. Sanborn, in the *American Monthly Review of Reviews.*

A JAPANESE CHRISTIAN woman is head nurse at the great Tokyo hospital. Another Japanese Christian woman is head nurse at the Hiroshima hospital. The head nurses on three of the Japanese hospital ships are also Christians. All of these are wide awake to their privileges and opportunities as workers for Christ. Yet the Red Cross Society classes them among its most trusted agents.

Literary

Religious.

The Philosophy of Education. Being the Foundations of Education in the Related Natural and Mental Sciences. By Prof. Herman H. Horne, Ph.D., of Dartmouth College. 12mo, 295 pp. New York: The Macmillan Co. Price, $1.75 net.

We have read this valuable volume with both pleasure and profit. Prof. Horne is the master of his subject, and by its repeated delivery in summer schools at Dartmouth, the University of North Carolina, and Harvard, he has also mastered the verbal expression of it. The result is a book erudite in thought, and so clear and direct in style that any intelligent person can follow the author's argument, and forget that he is reading a volume of philosophy.

"What then is education, and how are we to educate? As yet there is no agreement on these points. Men are not agreed as to what the young should learn, with a view either to perfect training on the best life. It is not agreed whether education is to aim at the development of the intellect or of the moral character. Nor is it clear whether, in order to bring about these results, we are to train in what leads to virtue, in what is useful for ordinary life, or in abstract science."

The above words have a modern sound, and express a modern situation, yet they are old, old as Aristotle who uttered them, and they state a problem of to-day which this volume attempts to answer. The answer is well worth reading, for although the reader may not accept all of Prof. Horne's conclusions, he cannot but admit that he understands the many-sided problem better for his reading, and that the volume goes a long way toward helping him to answer it.

After presenting the Field of Education as a whole, Prof. Horne considers education in its relation to the science of Biology, and defines it in that relation as "The superior adjustment of a conscious human being to his environment." In the next chapter he studies the "Physiological Aspect of Education," and adds the result to his first definition. In the next two chapters he considers the large question: What must education be to fit man for the Sociological relations of life? and again adds the result to his definition. Then in two more weighty chapters he considers the Psychological Aspect of Education. And in the final chapter he sums up the whole matter by considering "Education in its Relation to Philosophy." The final result of his studies he formulates in the following definition:

"Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious, human being to God, as manifested in the intellectual, emotional, and volitional environment of man."

The standpoint of Prof. Horne is that of Idealist Theism. The one weak spot in his book is its apology for the exclusion of religion from public education. On the same page (124) he writes these words: "Religion is the broadest thing in the world, and its effect on the growing mind ought to be the most broadening of influences." "The absence of religious instruction in our public schools must be considered as inevitable. . . . This result is also desirable"; *i.e.*, it is desirable to keep out of public instruction the most broadening influence in the world! His book shows plainly that he realizes the tremendous importance of Christ's second commandment of the Law, but fails to realize that the Master Himself made the other one the "First and great commandment."

In conclusion (for the "Preface" is always the final word) the author wisely and modestly says: "I cannot hope to have presented a satisfactory organization of the opposing tendencies, but only to have suggested where the contemporary educational problem lies, and, perhaps, some of the elements of its solution. The present problem of education, really one of organization, is too often and too easily solved by an over-simplification of its elements; whereas a problem so complex and even confused in detail as education is, can be truly simplified only by synthesis. The truth is in the whole, not in the part."

Alford A. Butler.

Biblical Criticism. A brief Discussion of its History, Principles and Methods. By John A. W. Haas, D.D., Pastor of St. Paul's Lutheran Church, New York City. Philadelphia, General Council Lutheran Publication House, 1903. Price, $1.50.

A special interest attaches to this volume, in that its learned author is pastor of the church whose Sunday School formed the holocaust of the ill-starred *General Slocum* a few months ago. The book is a collection of lectures on Biblical Criticism originally delivered before classes of theological students, and now revised and enlarged. It is a temperate and able defense of the conservative position, though giving due appreciation to all that theology has gained from the labors of the radical critics. Introductory chapters are devoted to the necessity and history of Biblical Criticism, and then follow lines of argument and defence on textual problems of the Old Testament, as well as the textual progress of the New. Chapter seventh, which considers the literary argument, is full of sane suggestions, and the closing chapter, setting forth the historical proof, is specially interesting and cogent. In a valuable appendix will be found a brief notice of the later and more useful treatises on Bible study. Unfortunately for the average American student, many of these are still awaiting their translation from the original German. Dr. Haas has given us a very satisfactory compendium of modern Biblical Criticism, which deserves a wider reading than by the Lutheran theological students for whom it was first compiled.

John Davis.

Lectures on Pastoral Theology. By the late Rev. G. F. Maclear, D.D. Edited by the Rev. R. J. E. Boggis, B.D. Milwaukee: The Young Churchman Co.

This book contains a few of Dr. Maclear's lectures to his classes at St. Augustine's College, Canterbury. They were found among his papers after his death, and are edited by Mr. Boggis, the sub-Warden of the College. The eight lectures are characterized by copious Scriptural references and by a thorough practical knowledge of this important branch of clerical work.

The Philippian Gospel or Pauline Ideals. By W. G. Jordan, D.D., Professor of Old Testament Exegesis in Queen's University, Kingston, Canada. New York: Fleming H. Revell Co. Price, $1.25 net.

Prof. Jordan has given us a devout and helpful study of St. Paul's Epistle to the Philippians. He describes his effort as "a modest attempt to represent in modern words some of Paul's great thoughts." More than this, throughout these pages the desire is never lost sight of, to apply the message of the Epistle to the present-day congregation and the present-day Christian: which is done with remarkable success.

We miss from this exegetical study allusion to the fact that the Church in Philippi was quite as much the fruit of St. Luke's watering as of St. Paul's planting. And we wish, as we turn these interesting pages, that the author, of whom we would not speak as "Jordan," had thought it best to avoid the familiarity that seems to lurk in our allusion to the Apostle as "Paul."

The Rev. Dr. George Hodges, Dean of Cambridge, is bringing out through Thomas Whittaker another volume of his sermons, with the characteristic title of, *The Human Nature of the Saints.* Dr. Hodges, besides being one of the ablest preachers in the Episcopal Church, enjoys the unique distinction of being the author of sermons for which there is much advance demand. *The Church's Lessons for the Christian Year,* by the Rev. Dr. Alfred G. Mortimer, is also about to be published by the same house, in two volumes, cloth. The same work has been published serially during the coming year; it is arranged to begin at Advent. Mr. Whittaker has also in press a study of the relation of Whittier to religious sentiment entitled *The Mind of Whittier.* The author is the Rev. C. J. Hawkins, a New England divine.

Miscellaneous.

The Letters Which Never Reached Him. New York: E. P. Dutton & Co. Price, $1.50.

This is a peculiar book composed of letters from a woman in America to a man whom she loved in China. The man is killed in the Boxer riots and the letters never reach him. The woman also dies at the end, and her brother writes the epilogue. No names are given to the characters. The letters are delightfully written; but the agnostic tone is repulsive, and the whole book is sad.

Marcus the Young Centurion. By G. Manville Fenn. New York: E. P. Dutton & Co. Price, $1.50.

This is one of the boys' books by Mr. Fenn, which are so popular. It is the story of a young man, Marcus, and his servant, Serge, who were with the army of Julius Cæsar in the campaign in Gaul. It is full of action and incident and is sure to please the boy readers. It is peculiar, though, to have the characters in Ancient Rome use colloquial English and even English slang.

A very handsome souvenir of the World's Fair, bearing the title *The St. Louis Exposition, Its Significance,* and written by Mr. Charles Rollinson Lamb, of the firm of J. & R. Lamb, was recently issued as a supplement to the (New York) *Churchman,* and has also been reissued in an edition *de luxe* in finer form. It is well illustrated with half-tones and is a credit to the publishers. It is a pleasure, indeed, to acknowledge in this connection, the many excellently illustrated special articles which *The Churchman* has published during the past year. [47 Lafayette Place, New York.]

"Miniature Name Books," about two inches square, are issued by E. P. Dutton & Co. in a full hundred names, the variety of which ought to enable almost any girl to find her own given name tastefully inscribed on one of the handsome morocco covers. The books are birthday books, intended for little girls. Each volume contains a History of the Name, with examples of famous women who have borne it; together with a Diary for the Year or Birthday Book of 208 pages. Bound in elegant limp morocco, gilt edges, with colored silk bookmarker and gold-lettered with the name. Each neatly boxed, price 40 cts.

The Family Fireside

AT THE TOP OF THE MOUNTAIN ROAD.

By Elizabeth Litzenburg Sturges.

UP IN the land of green hills and snug valleys, where the mountains can be touched with the hand yet fade into dimness, where the roads around their wide bases twist and circle for miles without sign of a house, where books are few and readers are fewer, each soul is of importance to his neighbor and stands to him by reason of his bare necessity as the repository or the point of distribution, as it may be, of the meagre thoughts and actions that are his. So it happens that every man is in debt to his neighbor for whatever he has, be it joke, gossip, or story, to break the dull round of his day.

It is easier to contract a debt than to pay it, and a man's returns for his labor depend largely upon the customer to whom he carries his wares. There was not a man or a woman in Rabun with whom Champ Vincent did not have an account. Uninteresting, silent, inactive, he absorbed and gave nothing again, he bought but did not retail; and like many another, he reaped not his own sowing but that of his neighbor's, and found his best security in their total lack of expectation of anything at his hands.

And yet one day the unexpected happened. He paid his debts, and did more. He laid the whole hamlet under his obligation and that with a saying that bade fair to serve him for the rest of his days. Champ had not been accredited with the possession of humor. It was therefore a source of astonishment that the currency payment of his outstanding account should be forthcoming in the form of a joke; for a joke it was or so the village, with the easily stirred, full bodied habit of villages, received and regarded it, and the mirth of it shook the hills and the valleys with glee and re-echoed around the base of the mountains. Its delivery took place in this wise.

The census-taker had come into Rabun, and in the order of his rounds, had stopped at Champ's place. It was to his exasperated recital of what there transpired that the settlement owed the receipt of its due. He had, as he put it, run up against a hard proposition when he struck Vincent. Dragging information out of him was like extracting a tooth from an unwilling patient, entailing upon the extractor infinite labor and much irritation, and upon the patient real pain.

Squirming and writhing under the pressure of interrogation, Vincent proved quizzable up to a certain point; at that point he stuck, hard and fast, upon the seemingly inocuous question: "What occupation?"

The census man repeated his question. "What do you do for a living? How do you get hold of your money? What are you?"

Champ shifted his position at the fence rail and pulled up his trousers. He spat out his mouthful of tobacco, drew his shirt sleeve over his lips, and shifted again.

"Come, man, get a move. Farmer, eh?"

Champ shook his head.

"Well, then, what is it? Out with it."

The mountaineer took a fresh twist of tobacco out of his pocket, rolled it around in his mouth until it was moistened, and spat with an absent relish.

"Sawmillin', raisin' cattle, keepin' boarders? Grocery store, post office, maybe?"

Vincent toyed idly with the thought of these for a perceptible moment, and then shook his head.

"Moonshinin'? Reckon you do, but that ain't your show occupation. See here! I can't wait forever. It's mor'n likely you ain't got one." The census man threw a contemptuous look at the lank, lazy figure before him. "Oh, you say you have, eh? Well, then, you must know what it is."

If he did, there was nothing of enlightenment in his features or bearing to prove it as he slouched indifferently against the worm-eaten railing.

The census man came to the end of his patience.

"Look here! You ain't the coroner, you ain't the sheriff, you ain't the doctor. I'll be bound you ain't a teacher. You ain't a lawyer, and I know you ain't a preacher. There ain't but just so many jobs lyin' round in these parts. I've named 'em about all, and you won't own up to one, yet you've got on Now what in the dickens might it be, anyway?"

The mountaineer stood away from the fence rail, tucked up his trousers, and spat out his twist of tobacco.

"Well, suh, you'll have to lemme study 'bout hit, I recko

He put up his foot on the fence and leaned over it, picking at the soft, rotten wood, with slow, thoughtful fingers. He looked down the long, red line of the road and back again. Turning, he faced around to the back of his cabin and let his eyes wander aimlessly over his rough, sterile fields. He had said the truth, apparently, when he denied that he was a farmer. There was nothing to show that he ever had been. His farm land lay before him unplowed and unplanted, bare of all vegetation save a rank growth of blackberry vines, whose overwhelming invasion had choked out or covered under whatever else had found a lodging place there. The sturdy invaders ran riot unchecked over the ground, the road, and the fences, spreading themselves in luxuriant and fruitful abundance, proving their right to existence by the very non-resistance that they encountered.

In utter supineness their owner stood looking idly over his vine-choked fields, waiting, presumably, for the inspiration that was to furnish forth the required reply.

The census taker tapped on his book with his pencil.

"Come, man, what is it?"

Sudddenly the mountaineer's face cleared and brightened, and he wheeled around with his answer:

"Raisin' blackberries, I reckon, stranger."

In those high, quiet hills the interminable days should bring knowledge to each man of the ways and doings, the habits and thoughts of his neighbors; yet the sleepy, slow-witted settlement, unobservant of physical characteristics, and with slight aptitude for less tangible manifestations, failed to perceive, what they should have known as by instinct, that Champ had not been, was not joking. In all soberness he had spoken the truth, or as near an approach to it as he could compass; a fact that he himself knew, and two others, to-wit, his wife and his daughter.

However, Vincent was not a man easily knowable; the village had that excuse. He was not a settlement native, and although he had lived in Rabun for two or three years, his habit of life before he had moved there was an unknown quantity. And, as he had no near neighbor, encouraged no visits, and made none, coming in touch with his kind only on the infrequent occasions when he drove to the village for provisions and news, his habit of life after that remained almost as wholly unknown. This continued more strongly the case from the fact that upon the heels of the census man's coming, Vincent, for reasons best known to himself, abandoned his blackberry field and moved to Bald Mountain, building a mud-and-log cabin almost at the top. There was no other family on the mountain, and the drive from there to the village was thirty-five miles of all but impassable roads.

During the course of the summer and autumn, Champ drove down once or twice to the village for his household supplies. His purchases, scanty enough for the most part, were bought with the money his wife and daughter earned by making split baskets. It was his custom to drive with the baskets to Bunce's general store, where he sold them or exchanged them for household necessities. These latter not uncommonly took the form of tobacco and whisky. Whether Champ's wife would have catalogued these things under the heading of household necessities, it is to be doubted. But as she rarely came to the village, and when she did, remained in the wagon, holding the mule, there was no way of knowing what her opinion was on the subject, or what she would have substituted for the commodities her husband considered legitimate.

Vincent was not a man to accept an opinion upon any subject, household or otherwise, from anyone, much less from his womankind. If his wife and daughter lived out their meagre, pitiful lives, and bore their too heavy burden of work, in silence, that was all that was expected of them—they satisfied every demand. That the demand was too great, and that the fulfilling of it must of necessity sap the slender reserve strength of the women and leave them nerveless and joyless, in a kind of dumb despair, was a thought that might or might not have occurred to Vincent. Certainly it would have occurred to no one else.

Women were not accounted of much importance in Rabun, Champ's women possibly least of them all; partly because they were little known in the village, partly because the rumor had

gotten about that they were "pindlin'," "puny." The daughter, a thin-chested, hollow-eyed girl, for the most of the time kept her bed, and it was believed that her mother, a silent, bowed-over woman, limp and colorless as her own calico frock, did little better. Ill health among women, unless through some peculiar circumstance or position accounted as marvellous and as supplying an occasion for pride, was regarded as rank shiftlessness. In Champ's women it was shiftlessness. The settlement held them in tepid contempt, and was in a scanty fashion, sorry for Champ, against which attitude, for some reason, the split baskets and the mountaineer's well-known torpidity did not militate.

That this torpidity was less real than assumed, or at least that it was to some extent amenable to the exigencies imposed on it by its possessor, seemed to be proven by a sudden and unwonted show of exertion upon Vincent's part, and that of a kind to disturb the settlement more than a little. The quick, direct force of it upset their preconceived theories, as far as they had any, and brought them face to face with what was, had they but known it, a rare opportunity for observing the unabashed working of, for the moment, a quite naked human soul.

One day on the keen edge of winter, Vincent appeared in the village, astride of his mule instead of driving her hitched to the wagon as was his custom. He had no baskets with him and he brought no provisions. He did not hitch at Bunce's, as usual, but went on down the street to the court house. Court was holding in Rabun that day, and the village was filled with people. The mountaineer hung around for awhile on the edge of the crowd. In the course of an hour he had sold his mule to a man from the valley, borrowed her for half a day from her new owner, and with the proceeds of her sale, had gone into Bunce's and bought himself a hat, coat, and a new pair of trousers. Leaving his old butternuts in a bundle under the counter, to be called for on his way home, he turned the mule's head and rode out of Rabun as the shadows on the dusty, red roadway pointed to twelve.

This conduct, or at least as much of it as they knew at the time, so marked a divergence from Champ's usual habit, called forth some surprise from the hamlet. This feeling, however, not amounting to very active conjecture, quickly died down under the explanation furnished by someone, presumably Bunce. Probably Vincent had brought no baskets with him because there were none to bring. More than likely the women had been less "stout" than usual and had not made any. It was understood without known authority that they were getting more and more shiftless. The supply of baskets had decreased quite a little of late. Presumably they needed no provisions since Champ had not brought the wagon. The new suit of clothes was remarkable only because Champ had bought them, showing him "a right smart freer with his money 'un common." For the sale of the mule, the village did not have to account, for they did not know of it. There was nothing to lead them to think these explanations inadequate, except the fact that two days after Vincent rode out of Rabun, the butternuts still lay under the counter at Bunce's, and the man from the valley, appearing as a complainant, had received back again neither the mule nor his money.

The village was not accustomed to tragedy, and did not take kindly to it. It was not until four or five days had gone by and there was no sign of or from Vincent, that a possibility of such a thing made itself felt. The missing man, while he had no active friends, had no enemies. But it was known that he had money about him, he had not spent all that the valley man paid for the mule. He did not have much, to be sure, but enough, perhaps, to prove a temptation. He was last seen on the way to the Falls and the railroad. Despite the fact that it had been in the daytime, it was possible that he had been set upon, robbed of his money, wounded, and done to death.

Acting upon this supposition, searching parties were sent out, who, after two or three days, returned with the information that they had traced him to within five miles of the railroad, and at that time he had been all right apparently. Later it was learned that, skirting around the Falls, he had struck the track at a station some twenty miles distant, where he had purchased a ticket and boarded a train for New York via Atlanta. That was all, and Rabun sat down astonished.

Agog with excitement and wonder, the village set itself to discussing Vincent's hegira in all of its phases of marvel. The feeling which after a time changed the tone of this discussion from one of curious amazement to lurking suspicion, was of slow growth and uncertain origin, but gradually the undefined suggestion of something unlovely and sinister gained ground. The villagers began to tax themselves to recall bygone words and actions of Vincent's. The actions had been few and the words fewer, but little by little, by comparing this one's observations with that one's, by gathering together the frayed edges of conjecture, by hunting for the reasons of certain known actions and guessing at others, they reached the conclusion that things were not just as they should be with Champ; that he was not the kind of a man they had thought him; that he had not played fair; that his hasty departure had been for no good.

That was as far as their efforts led them. The reason back of the action they did not fathom, perhaps would not have fathomed, had it not been that a trivial circumstance brought to their minds the two women whom Vincent's going had left alone on the top of Bald Mountain.

About three weeks after Champ went away, a customer came into Bunce's, wanting to buy a split basket. There proved to be none in the store. Mrs. Vincent had kept the store supplied with these baskets. That she had not done so since her husband's departure was a fact of which the dealer became cognizant for the first time. With a sense of surprise it was remembered that since that event neither of the women had been seen in Rabun, or indeed anywhere, since the only road down from the mountain lay through the village, and the women had to pass through it wherever they might wish to go.

This in itself was not a matter of wonder, because at no time did the Vincents come often to Rabun, and might be accounted for by the supposition that they needed nothing, were it not that Champ had bought no supplies on his last trip from the mountain. If he had, they would have done the women no good, since he had not gone back again. The last time he had come to the village with his wagon of baskets was nearly three months ago. It was not his custom to buy largely; there could not be enough to last any great length of time.

It seemed odd that the women had not been down to replenish. And yet if they had done so, they would have been obliged to carry their baskets and their provisions over their shoulders, since there was no mule and no wagon. A walk of thirty-five miles, heavily laden, was a good deal of an undertaking for such women as Vincent's. "Them women," was the opinion of them given at Bunce's, "war so eternal shiftless they'd set up thar an' starve, ef a body 'ud let 'em."

The situation at the lonely little cabin at the top of the mountain road could only be imagined, and that not very vividly; but it presented itself to the frequenters of Bunce's, and through them to the village, as serious enough to call for attention.

Somewhat uneasy and anxious, although with no great idea of what they would find when they reached there, five or six of the men of the village, harnessing their mules to their buggies, or riding on horseback, set out for the mountain.

The story of the journey to the top of the mountain and of what they found when they reached there, was told to the village by old Rowland Coffee, the man that headed the party. Sitting in front of the store, atilt of a split-bottom chair, he told it slowly and thoughtfully, the villagers clustering around him.

"Seem like," he began, turning his face to the bare, grim peak frowning down upon Rabun, "seem like yon mountain's pow'ful lonesome an' spookey-lookin', an' I kin tell you hits mighty nigh as spookey-feelin' as hits a lookin'. I hain't experienced no such a feelin' since I driv over to Warwoman District to Nat Davis' buryin'." He stopped and rubbed his hand slowly over his thick, stubby, white hair. "That war a curious occasion," he said, reminiscently.

"But I set on to tell you 'bout that thar mountain. As I was a sayin', hit war pow'ful lonesome. Hits mor'n thirty mile from the settlement to the top. Fer mor'n half the way we didn't never see a critter less'n it was a snake or a horny-head lizard. We stopped at a branch and et our dinner, an' there wan't a sound but the water splashin' an' one o' them mournin' doves singin'. It was six o'clock I reckon when we struck the top o' the mountain. Thar was a right smart o' bushes an' trees by the roadside, an' hit was sorter dark, an' chill enough to make a body's skin creep. Thar was five o' us fellers, an' I tell ye thar wan't much talkin' amongst us as we clumb up the road, an' by the time we got to the house, we was scart, plumb scart.

"The door was standin' open, but thar wan't nobody round, not even a chicken. We halted a piece from the house an' hailed the ol' woman. She didn't seem to make out to hear us,

an' somebody hollered to Nory—Bunce, here, 'lowed that 'es her name. Didn't nobody answer.

"We got down off'n our hosses an' sorter crep' up to the door. Thar was a spider's web spun clean over the openin', an' mud daubers' nests was hangin' all around; an' everything was as still, as still. On'y thar was a curious smell comin' outen the door. Ef you've ever smelt hit, you'd know hit. I did.

"I stood out thar an' wondered which o' them two it was, the ol' woman or Nory. We stepped inside; an' 'twas Nory. She was a lyin' on the bed, twisted up in a bunch, her spindlin' arms stickin' outen the kivers, an' her eyes starin' up at the ceilin', dead, dead fer days. Hit war gettin' dark fast, so we wrapped her up in the kivers, dug a hole in the groun' near the cabin, an' put her away jes' as she was.

"The ol' woman wan't dead. We 'lowed at fust that she war. She laid on the tother bed, back o' the door, kinder gibberin' an' pintin' to Nory. An' after we'd took her away, she still kep' a pintin' an' gibberin'. I tell you she war jes' awful. She hadn't never been overly stout, but she looked like she'd come outen a coffin, thirty years buried, she was that pore. She looked like she was starvin', perishin' to death for a mouthful o' somethin' to eat.

"We rooted clean over that cabin, an' thar wan't a piece nor a crumb in it; twar as bare as your hand. We fixed the ol' woman a toddy an' fetched her some lunch we'd carried up with us, but she couldn't make out to eat.

"Thar was nothin to do but wait till the mornin'. We went out o' doors an' built us a fire; we couldn't stay in the cabin, we war too horrified. But, settin' round the fire, it seemed like to us we orter done somethin' more for Nory. That pore gal, we'd bundled 'er out o' the way without a prayer, or a readin', or nothin', without even shuttin' 'er eyes or crossin' 'er hands. It seemed kinder awful when we studied about it. It wan't in no way Christian, an' it wan't treatin' 'er with fittin' respect. We wanted to do somethin', so we got two boards an' fixed them together in the shape of a cross, an' set 'em up in the ground over the place where we'd put her. It did seem pitiful, not a body to do nothin' fer her, an' her mammy in thar a gibberin'."

The old man rumpled his white head in silence a moment.

"I studied 'bout this matter a right smart comin' down from the mountain, an' this is the way hit looks to me. Champ Vincent, that ol' lady's husband and Nory's daddy, jes' about killed them two women; I reckon hit comes to that. He went off an' lef' them puny things without a mule, a wagon, a piece o' money, or nothin'. What do you reckon he thought 'ud become o' 'em? We been a wonderin' why he should a done hit. I kin tell ye why. Them women suppo'ted him, an' when they sickened an' couldn't do hit no longer, he lef' 'em. Waited until the money was gone an' the provisions goin', an' then lef' 'em; lef' 'em like a dog leaves a bone when he's gnawed it clean to the marrow. That's what he done an' why he done it, near's I kin make out."

Coffee got up out of his chair, and stood looking at the peak of the mountain.

"An' that gal," he said, slowly, "es up at the top o' yon mountain, lyin' thar waitin' the judgment. Ef it's true that at the sound o' the trumpet we shall all rise up an' our parts come together at the same place whar we been laid away, hit's goin' to be pow'ful lonesome for Nory to rare right up thar, with nary a body beside her, on that great an' terrible day."

THE TALE OF THE TOBACCO BOX.

A TRUE STORY.

ONCE upon a time a man of misdirected ingenuity contrived a small tobacco box. If it was opened by a novice a pin darted forth and pricked the opener's finger. After one or two experiments the possessor learned exactly how to open his box, and there was no more danger from the pin.

Somebody gave Mr. B. one of these boxes, he opened it unwarily, felt the pin thrust, profitted by his experience, and learned to handle the box more carefully. In a few days he became accustomed to the box, and used it in place of the old one which had presumably belonged to his grandfather.

Mr. B. went to the theatre, and sat beside a burly and jovial citizen who had exhausted his own store of tobacco. About the time the first act ended the large man yearned for some tobacco, and begged for a chew. Mr. B., forgetting about the pin, handed over his box without warning. The large man opened the box, suffered in consequence, and burst [illegible] pest of rage. His gestures were threatening, and his [illegible] was violent. An attendant informed him that unless [illegible] himself he would be ejected from the theatre. He sa[illegible] silence, but his sullen looks made Mr. B. anxious. [illegible] have been impossible to make explanations to anyone in su[illegible] a frame of mind, and the hapless owner of the box spent some uneasy moments in meditating on the future. The large man might follow him outside the theatre; it would [illegible] unpleasant to call for police protection, and still more unpleasant to go to a hospital. All through the second act the large man glared at the unfortunate object of his wrath. Mr. B. blamed his own lack of caution, he ought to have remembered the pin, he dared not speak to his neighbor, and there sat the large man, "nursing his wrath to keep it warm."

Finally the curtain dropped, and it was necessary to move. The large man stepped into the aisle, and Mr. B. followed, not knowing whether he could plod his weary way homeward, or whether the large man would smite him to the ground. But, to Mr. B.'s amazement, the clouds left the large man's brow, a broad smile overspread the large man's face, and the large man asked:

"Say, where can you get one of those boxes?"

Mr. B. was immeasurably relieved. "You can have mine," he said, and handing it to the large man, he made his retreat. The large man evidently wished to be a practical joker.

FOUR PRACTICAL SUGGESTIONS.

If a bucket of paint has to be left open, stir it thoroughly, so as to dissolve all the oil, then fill up with water. When the paint is to be used, pour off the water, and the paint will be as fresh as when first opened. If a picture has been crushed in the mails or in any other way, dampen the creases and press with a warm iron. Turn your plush lap-robe so that the nap runs down. It will then catch on your clothing, and will not be continually slipping away from you on a cold day. Rub roasting pans with newspapers before putting them away, and they will not rust.—*Woman's Home Companion.*

THE BEST CEMENT.

I am always glad to respond to a house-wife in trouble who wishes to mend a favorite piece of china which she has been so unfortunate as to break. I have used this for years. It is a mixture of plaster paris and gum arabic (half and half), a thick solution of it. Brush the edges of your broken china (using a small paint-brush), and put it on lightly, and unite the edges very carefully, then set away to dry. When ready to use, it will be as strong as new. In washing such piece, it is best always to handle it yourself, and do not use soap, but make a soft, tepid suds of rain-water and pearline, and dip it lightly in the suds and rinse in clear water and wipe dry on a soft linen towel free from lint, and it is wonderful how long it will serve you if you use it gently. You can mend from the smallest after-dinner cup to the largest soup-bowl with this. I am glad to give this excellent recipe to a sister housekeeper, as I know its value.

S. H. H.

EMERSON ON SHAKESPEARE.

Shakespeare, by his transcendent reach of thought, so invites the extremes that, whilst he has kept the theatre now for three centuries, and, like a street bible, furnishes sayings to the market, courts of law, the senate, and common discourse—he is yet to all wise men the companion of the closet. The student finds the solitariest place not solitary enough to read him, and so searching is his penetration, and such the charm of his speech, that he still agitates the heart in age as in youth, and will, until it ceases to beat. Young men of a contemplative turn carry his sonnets in the pocket; with that book, the shade of any tree, a room in any inn, becomes a chapel or oratory, in which to sit out their happiest hours. Later they find riper and manlier lessons in the plays.

And secondly, he is the most robust and potent thinker that ever was—I find that it was not history, courts, and affairs that gave him lessons, but he that gave grandeur and prestige to them. There never was a writer who, seeming to draw every hint from outward history, the life of cities and courts—owed them so little. You shall never find in this world the barons or kings he depicted. 'Tis fine for Englishmen to say they only know history by Shakespeare. The palaces they compass earth and sea to enter, the magnificence and personages of royal and imperial abodes, are shabby imitations and caricatures of his—clumsy pupils of his instruction. There are no Warwicks, no Talbots, no Bolingbrokes, no Cardinals, no Henry Fifth, no real Europe, like his. The loyalty and royalty he drew was all his own. The real Elizabeths, Jameses, and Louises were painted sticks before this magician. Ralph Waldo Emerson, in the *Atlantic.*

Church Kalendar.

Sept. 25—Seventeenth Sunday after Trinity.
" 29 Thursday. St. Michael and All Angels.
" 30—Friday. Fast.
Oct. 2—Eighteenth Sunday after Trinity.
" 7 Friday. Fast.
" 9—Nineteenth Sunday after Trinity.
" 14 Friday. Fast.
" 16 Twentieth Sunday after Trinity.
" 18 Tuesday. St. Luke Evangelist.
" 21—Friday. Fast.
" 23 Twenty-first Sunday after Trinity.
" 28 Friday. SS. Simon and Jude. Fast.
" 30 Twenty-second Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Sept. 27-30—Conference Ch. Workers among Colored People, Newark, N. J.
" 28—Dioc. Conv., New York.
" 29-Oct. 2—B.S.A. Natl. Conv., Philadelphia.
Oct. 5—Opening of General Convention, Boston.

Personal Mention.

The Rev. Dr. Joseph Cullen Ayer, Jr., Lecturer on Canon Law at the Episcopal Theological School of Cambridge, has accepted a call to the rectorship of the Church of Our Redeemer, Lexington, Mass.

The address of the Rev. Robt. Benedict is changed from Henderson, to 1905 Crystal Lake Ave., Minneapolis, Minn.

The Rev. S. M. Bird of Houston has accepted a call to St. James' Church, Taylor, Texas, and is now in charge there.

The Rev. James G. Cameron of Skagway, Alaska, delegate to the General Convention, may be addressed at Church Missions House, 281 Fourth Ave., New York.

The Rev. G. J. Childs has resigned charge of Holy Trinity, Iron Mountain, Mich., and accepted an appointment to the Church of the Good Shepherd, Lakota, N. D., with charge of surrounding mission field. Address at Lakota.

The Rev. Thomas W. Cooke has been appointed Archdeacon of the Diocese of Lexington, and is open to any engagement to speak for the Mountain work in Kentucky. Address until October 1st, Dayton, Ky.; during October, General Convention, Boston, Mass.

The address of the Rev. James B. Craighill is 1334 31st Street, Washington, D. C.

The Rev. Wm. Vincent Dawson has resigned the rectorship of St. Paul's Church, Elk Rapids, Mich., and accepted the position of vicar of the Chapel of the Incarnation, York, Pa. His address is 562 West York Ave., York, Pa.

The Rev. C. K. Drake has resigned the Church of the Ascension, Waltham, Mass.

The Rev. W. M. Gambel has accepted a curacy in St. John's Church, York, Pa., with special care of St. Andrew's Chapel. His address is 600 Duke Street.

The Rev. Francis J. Hall, D.D., returns to 654 Park Ave., Chicago, Ill., about September 24th.

The Rev. Wm. H. Higgins has tendered his resignation as rector of the Church of the Holy Trinity, Oxford, Md., and will assume the rectorship of St. Philip's parish, Laurel, Del., October 1st.

The Rev. D. C. Hinton has resigned St. Ann's Church, Dorchester, Mass.

The Rev. Henry Dixon Jones of St. Joseph, Mich., has accepted a call to the rectorship of the Church of the Redeemer, Pendleton, Oregon.

The Rev. E. G. Reynolds of Yalesville has accepted a call to the rectorship of St. Paul's Church, Southington, Conn., and will assume charge October 1st.

The Rev. C. E. Rice, formerly at Circle, Alaska, has taken charge of St. Saviour's Church, Skagway, for the winter.

The address of the Rev. W. M. Sidener, Chaplain Steamship *Pennsylvania*, is, Care Nautical Preparatory School, Providence, R. I.

The Rev. Dr. C. Ellis Stevens has been elected a member of the Board of Managers of the New York State Historical Society.

The address of the Rev. C. A. Thomas is changed from Huntington, Ind., to Gallipolis, Ohio.

The address of the Rev. Walter R. Tourtellot is 59 Longmont St., Providence, R. I., where he is rector of St. Thomas' Church.

The Rev. R. Whitehouse has accepted a call to the rectorship of St. Andrew's Church, Cripple Creek, Colo., and should be addressed accordingly.

The Rev. Francis Lee Whittemore has accepted the rectorship of St. Paul's Church, Dedham, Mass.

The Rev. H. R. Woodward has removed from New York City to Brownsville, Texas.

MARRIED.

Barlow-Bragdon.—On September 8th, in Pasadena, Calif., Katharine Bolle Bragdon, daughter of Principal C. C. Bragdon of Lasell Seminary, Auburndale, Mass., and Hiram W. Barlow of Philadelphia, Pa. Mr. and Mrs. Barlow are on their way East on their bridal trip.

DIED.

Milligan.—Entered into life eternal, on Friday, September 9th, at South Orange, N. J., Anna Waterbury, wife of John C. Milligan, and daughter of the late Stephen Waterbury of Elizabeth, N. J.

Requiescat in pace!

OFFICIAL.

CHICAGO.

Bishop McKim of Tokyo will preach at Grace Church, Chicago, at 11 A. M. on Sunday, September 25th, and at Christ Church, Woodlawn, on the evening of the same day.

THE SOCIETY FOR THE HOME STUDY OF HOLY SCRIPTURES AND CHURCH HISTORY BY CORRESPONDENCE

(President, the Bishop of Washington) begins its nineteenth year on October 1st. For circulars address Miss Smiley, 2022 F Street, Washington, D. C.

WANTED.

PRIEST required to take temporary charge of parish in a Canadian city by 1st November. Services choral. Address Rector, P. O. Box 107, St. Catharines, Ontario, Canada.

WANTED—In a boys' school in the Middle West, an unmarried priest of Catholic Churchmanship, qualified to prepare boys for college in French or German. Salary, $600 and living in the school. Also for Cathedral position, a priest of Catholic Churchmanship. Salary, $600 and rooms, light, etc. Also an unmarried priest from November 20 to May 1 as assistant to the rector of an American Church in Switzerland, Europe; $80 a month. Apply to The John E. Webster Co., Clerical Agency, 5 East 14th Street, New York.

ORGANIST AND CHOIRMASTER immediately; loyal Churchman; disciplinarian. Address Rector St. Peter's Church, Uniontown, Pa.

Positions Wanted.

ENGLISH ORGANIST AND CHOIRMASTER seeks engagement. Thoroughly conversant with Episcopal Service in all forms; boy training a specialty. Good organ and living salary essential. Address Alpha, care The Living Church, Milwaukee.

ENGLISH ORGANIST AND CHOIRMASTER, highly qualified, good boy trainer, desires appointment. Will accept moderate salary in good location for teacher of music. Address Organist, Remick's Store, Kewanee, Ill.

AN EXPERIENCED GRADUATE NURSE desires position in hospital or school. Highest references. Address M. W., care The Living Church, Milwaukee, Wis.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.

CHURCHES OF ALL DENOMINATIONS in any part of the country promptly supplied with Organists and Singers selected from a large staff, at salaries from $300 to $2,000. For testimonials and photographs of candidates and terms for supply, write The John E. Webster Co., Choir Exchange, 5 East 14th Street, New York.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis Clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

A CLERGYMAN'S WIFE has opened her house to World's Fair guests. Fine location and reasonable rates. Apply to Mrs. C. M. Pullen, 4151 Olive St., St. Louis, Mo.

ROOMS convenient to Fair, $1.00 per day. Reference, Canon Smith. Mrs. Nellie Baggerman, 4238 Russell Ave.

THE DOCTOR'S."—A large private residence, open during the Exposition. Rates $1.00 to $2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. Dr. L. C. McElwee, 1221 North Grand Avenue. [Note:—The Editor of The Living Church spent a week at "The Doctor's," and was highly pleased with the accommodations.]

HOTEL FOR CHURCH PEOPLE! A rector's wife has four houses on city's finest boulevard, one block from best car line, and ten minutes' ride to grounds. Rooms with breakfast, $1.50 for each person per day. Reference, Bishop D. S. Tuttle. Mrs. J. K. Brennan, 4152 Washington Boul.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

MISCELLANEOUS.

CHURCHYARD OF ST. JAMES-THE-LESS PHILADELPHIA.

BURIAL LOTS can be purchased upon application to Francis A. Lewis, Accounting Warden, 512 Walnut St.

BUREAU OF INFORMATION.

Readers of The Living Church desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

BOOKS RECEIVED.

G. J. PALMER & SONS. London.

The Soul's Love. By E. Hermitage Day. With a Preface by the Rev. W. C. E. Newbolt, Canon and Chancellor of St. Paul's. Price, 1 shilling.

The Wayfarer. Nescio quid meditans nugarum. Price, 3s., 6d. net.

HOUGHTON, MIFFLIN & CO. Philadelphia.

Thé Affair at the Inn. By Kate Douglas Wiggin, Mary Findlater, Jane Findlater, Allan McAulay. Illustrated. Price, $1.25.

Words of Koheleth, Son of David, King in Jerusalem. Translated Anew, Divided According to Their Logical Cleavage and Accompanied with a Study of Their Literary and Spiritual Values and a Running Commentary, by John Franklin Genung. Price, $1.25 net.

A Book of Little Boys. By Helen Dawes Brown, author of *Little Miss Phoebe Gay,* etc. With Illustrations. Price, $1.00.

J. B. LIPPINCOTT CO. Philadelphia.

St. Paul the Apostle of the Gentiles. By the Rev. J. Gamble, M.A., Vicar of Leigh Woods, Clifton, Bristol, Eng. The Temple Series of Bible Handbooks.

FLEMING H. REVELL CO. Chicago.

"How Shall We Escape?" and Other Messages. By Rev. French E. Oliver, Evangelist.

J. F. TAYLOR CO. New York.

The Little Kingdom of Home. By Margaret E. Sangster. Price, $1.50 net.

E. P. DUTTON & CO. New York.

The Collects for the Several Sundays and Holy Days throughout the Year and also in the Occasional Offices Prescribed in the Book of Common Prayer. Price, 75 cents net.

GINN & CO. Boston.

Elementary Woodworking. By Edwin W. Foster. Price, 80 cts.

Some Successful Americans. By Sherman Williams, formerly Superintendent of Schools at Glens Falls, N. Y. Price, 55 cts.

RICHARD G. BADGER. Boston.

One's Self I Sing and Other Poems. By Elizabeth Porter Gould, author of *The Brownings and America,* etc. Price, $1.50.

A Pioneer Doctor. A Story of the Seventies. By Elizabeth Porter Gould, author of *John Adams and Daniel Webster as Schoolmasters,* etc. Price, $1.50.

HENRY T. COATES & CO. Philadelphia.

A Forest Drama. By Louis Pendleton, author of *The Sons of Ham,* etc.

CHARLES SCRIBNER'S SONS. New York.

The Gospel and the Church. By Alfred Loisy. Translated by Christopher Home. Price, $1.00 net.

The Ethical Teaching of Jesus. By Charles Augustus Briggs, D.D., D.Litt., Professor of Theological Encyclopaedia and Symbolics, The Union Theological Seminary, New York. Price, $1.50 net.

Union Seminary Addresses. By Thomas S. Hastings. Price, $1.50 net.

Through Science to Faith. By Newman Smyth. New Edition. Price, $1.50 net.

A Dictionary of the Bible Dealing with Its Language, Literature, and Contents, Including the Biblical Theology. Edited by James Hastings, M.A., D.D., with the Assistance of John A. Selbie, M.A., D.D. Extra Volume Containing Articles, Indexes, and Maps.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

Practical Morals. A Treatise on Universal Education. By John K. Ingram, LL.D.

Weather Influences. An Empirical Study of the Mental and Physiological effects of Definite Meteorological Conditions. By Edwin Grant Dexter, Ph.D., Professor of Education at the University of Illinois. Price, $2.00.

Hobbes. By Sir Leslie Stephen. English Men of Letters Series. Price, 75 cts. net.

OXFORD UNIVERSITY PRESS American B New York.

The Sunday School Scholar's T Practical, Helpful, and Interesting Information to Promote among Members o day School, the Christian L and the Home a Deeper Interest, Understanding, a More Profitable Us More Intelligent Study of the Word An Illustrated, Alphabetical Arrangement of Things every Reader of the Bible Should Know. With Colored Maps.

The Life of Our Lord and Saviour Jesus Christ. Simply Told for Children. By Mrs. Paul Chapman.

The Oxford Cyclopedic Concordance. Containing New and Selected Helps to the Study of the Bible Arranged in One Alphabetical Order. With Illustrations and a New Series of Maps.

THE EVERETT PRESS CO. Boston.

"Scquil" or Things Whitch Ain't Finished in the First. By Henry A. Shute.

PAMPHLETS.

Tenth Anniversary of the Opening of Calvary Church, in St. Stephen's Parish, Wilkes-Barre, Pa. Thirty-fifth Anniversary of Calvary Sunday School. September 11, 1904.

St. Catharine's Hall. A Boarding and Day School for Girls. Miss Conro, Principal. 28th Year. 286-292 Washington Ave., Brooklyn, N. Y.

The Problem of the Children and How the State of Colorado Cares for Them. A Report of the Juvenile Court of Denver. 1904.

Order of Service. The Laying of the Foundation Stone of the New Pro-Cathedral Church of the Redeemer, Calgary, by His Excellency The Governor-General, on Friday, September 9th, 1904.

Diocese of Calgary. Report on Indian Missions with Financial Statements, List of Subscribers and Donors, etc. 1903. Toronto: Oxford Press (G. Parker, Proprietor), 42 Adelaide St. West. 1904.

A Syllabus of Religious Education with a Bibliography by Richard Morse Hodge, D.D., Director of Extension Courses for Lay Students, Union Theological Seminary, and Lecturer at Teachers College of Columbia University. Teachers College, 525 West 120th Street, Union Theological Seminary, 700 Park Ave., New York. 1904. Price, 15 cts.

Catalog of the Chicago Musical College 1904-1905. Chicago Musical College Building, 202 Michigan Blvd., Chicago, Ill.

The Church at Work

THE APPROACHING GENERAL CONVENTION.

Bishop Lawrence has issued a letter to the Diocese, asking their prayers for the Convention, and observing:

"We of this Diocese should remember, too, that we are the hosts of thousands of guests from all parts of the country, and Foreign Mission Stations of the Church. While we give them a hearty welcome we will also gladly concede to them the best privileges and opportunities connected with the various meetings.

"On the three Sundays let all our churches, especially those most centrally situated in Boston, be free and open to all. Let the visitors be cordially received and given seats as they come."

"The opening service of the General Convention, to be held in Trinity Church, Boston, on October 5th," say the Committee of Arrangements, in a circular just issued, "is primarily a service for the official members of the Convention. The Bishops, ninety in number, and the delegates, over five hundred, from all parts of the Church, are the only persons entitled to attend this service. The very few surplus tickets which are left, after the delegates are provided, are given by courtesy, to others not officially connected with the Convention. As there are only fifteen hundred tickets in all, the problem of distribution is a difficult one.

"The delegates having already received from the Secretary of the House of Deputies, five hundred sixty-six (566) tickets, there remain in the hands of the committee for distribution, nine hundred thirty-four (934). Appplication has already been received for far more than this number, from the Bishops, delegates, and others.

"The following votes of the Executive Committee, having charge of the local arrangements for the General Convention, will indicate the principle of distribution:

"*Voted,* That each delegate who has applied by September 15th, be given one additional ticket.

"*Voted,* That one hundred eighty (180) tickets be given to the Bishops.

"*Voted,* That one ticket each be given to the clergy of Massachusetts, the members of the local committees, the wardens and vestry of Trinity Church, the wardens and vestry of Emmanuel Church; seventy-five tickets to the Woman's Auxiliary, six to the ministers of the historic churches of Boston, and twenty to the members of the press.

"*Voted,* That the remaining tickets be given to distinguished guests: clergymen, laymen, and lay-women.

The demand for tickets admitting to the missionary meetings is unprecedented. It will now be necessary to engage another hall, and obtain the use of a church building for overflow meetings. The two meetings for which requests have been in most demand are scheduled for Monday evening, October 10th, and Sunday afternoon, October 16th. The first of these will be held in Tremont Temple, and among the speakers will be the Archbishop of Canterbury, Bishop McKim of Japan, who has been in the Flowery Kingdom for 25 years; Bishop Ferguson of Cape Palmas, Africa; Bishop Frederick Rogers Graves of Shanghai, China; and Bishop Charles H. Brent of the Philippines. The second great missionary meeting will be held in Symphony Hall, where the speakers will be Bishop Keator of Olympia, Bishop Nelson of Georgia, Bishop Rowe of Alaska, and Bishop George H. Kinsolving of Brazil. The Presiding Bishop of the Church will preside.

The Bishop of Ripon, the Rt. Rev. William

...all probably be one of the ...phony Hall.

...Sunday School Missionary ... held in Trinity Church on Sunday afternoon, October 23d, at 3:30. Bishop Lawrence will preside, and the addresses will be made by the Rev. Dr. Duhrg, and the Rev. G. F. Mosher of China. There will be a conference of diocesan secretaries and assistant secretaries on October 6th in the evening at 1 Joy Street.

ONE THING at all these public gatherings has been carefully attended to, and that is the singing. A chorus of 200 to 250 voices will lead. The new missionary processional hymn written by Miss Harriet McEwen Kimball, which appeared in THE LIVING CHURCH, with music by the Rev. Charles LeV. Brine of Portsmouth, N. H., will be sung at the missionary services.

THE GIRLS' FRIENDLY SOCIETY, during General Convention, will hold a special service in Trinity Church, Boston, on October 14th at 8 P.M. Bishop Brent will preach the sermon.

The Conference of Associates of this Society will be held in Pierce Hall, October 15th at 10 A.M. Miss Paddock and Miss C. E. Marshall will speak.

BROTHERHOOD OF ST. ANDREW CONVENTION.

Philadelphia, Sept. 29-Oct. 2.

THE ARCHBISHOP OF CANTERBURY, as already stated, will visit the Brotherhood Convention on Friday, September 30th. The Convention will assemble in the Academy of Music (corner of Broad and Sansom) adjoining Horticultural Hall, the Convention headquarters, at 4 P.M., Friday, September 30th. Mr. James L. Houghteling of Chicago, founder of the Brotherhood of St. Andrew, will preside; addresses to the members of the Brotherhood will be delivered by the Rt. Rev. Daniel S. Tuttle, Presiding Bishop of the American Church, and by His Grace, the Archbishop of Canterbury. His Grace will be welcomed to the Diocese by the Rt. Rev. O. W. Whitaker, Bishop of Pennsylvania.

It is hoped to greet the Archbishop with the largest meeting of men he will address on this side of the Atlantic. Three thousand seats in the best part of the Academy have been reserved for Brotherhood men and boys, as well as delegates and alternates, clergy and visitors, who register at the Convention. Tickets for these reserved seats will be issued to all who register in Horticultural Hall, upon arrival in Philadelphia.

In addition to the long list of speakers for other sessions already announced, it is hoped to have addresses from Hon. S. H. Blake of Toronto, Canada, one of the delegates elected to bear the greetings of the Canadian Church to the General Convention at Boston; the Rev. J. P. D. Llwyd, rector of St. Mark's Church, Seattle, Washington; and the Rev. John H. Ellison, vicar of Windsor, England, and Chaplain to King Edward VII.

This Convention will be in many ways unique. It promises to be the largest gathering of laymen of the Anglican Communion ever assembled. Official delegations will be present from the Brotherhoods in the English, Canadian, Scottish, and Japanese Churches, and possibly also from the Church in the West Indies.

IT HAS FINALLY been decided to hold the mass meeting for Juniors and other boys during the Brotherhood Convention at St. Luke's-Epiphany Church (the Rev. D. McC. Steele, rector). It was deemed more suitable in every way than Horticultural Hall. The organ in this church has been rebuilt and the choir reorganized. The Bishop Coadjutor of Fond du Lac will make one of the addresses at the mass meeting. Tickets will be issued.

AN INVITATION has been extended to all delegates to the B. S. A. Convention to visit the battleships at League Island. It is hoped to arrange this for Friday morning between eight and ten o'clock. It will be an unusual opportunity.

DELEGATES and visitors from Chicago and the West will leave Chicago in special sleepers via the Pennsylvania line, at 3 P.M., Tuesday, September 27th, reaching Broad Street Station, Philadelphia, at 5:47 P.M. the next day. Delegates from points west and northwest of Chicago, and from any local station on or near the Fort Wayne Route of the Pennsylvania lines are cordially invited to join this party. To facilitate the work of the committee, all who expect to attend are invited to correspond as soon as possible with Mr. Burton F. White, 153 La Salle Street, Chicago, who will give information and will make necessary arrangements.

MOVEMENTS OF THE ARCHBISHOP OF CANTERBURY.

SINCE he came into the United States from Canada, the Archbishop of Canterbury has been, by his own request, for the most part resting. He was for a time at Cooperstown, N. Y., as the guest of the Bishop of New York; then proceeded to North East Harbor, Maine, where he was the guest of the Bishop of Albany, and on September 11th was present at the early celebration in the little chapel of St. Mary's-by-the-Sea, when the Bishop of Albany was celebrant. The Archbishop preached at the second service from the text, "No man liveth to himself and no man dieth to himself." The sermon is to be printed as the first utterance of the Archbishop in the United States. Everybody in the congregation, which crowded the church, was impressed by its clearness, its fitness and adaptation and its admirable statement of what one might call continuity and close connection between English-speaking people on both sides of the sea in all matters of the Christian Faith. In the afternoon, at the Bishop's house, a very goodly number of the all-year-round residents of the Island came and were presented by Bishop Doane to the Archbishop, who made a most gracious and kindly response to their greeting.

Later, the Archbishop visited Bar Harbor as the guest of the Bishop of Massachusetts in his summer home. There, with Mrs. Davidson, the Archbishop was entertained by several of the summer residents who had not yet returned to their winter homes, among them Mr. and Mrs. George Wharton Pepper of Philadelphia. The Archbishop resumes formal appointments by proceeding to Washington this week.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Convocation at San Jose.

THE QUARTERLY meeting of the San Josè Convocation met in Trinity Church in San Josè on the 7th and 8th of September. At the first session, after the usual routine of business, a discussion was held on The Place of Religious Instruction in the Education of the Young. An interesting paper on The Religious Instruction in the Day Schools, (a) public schools, (b) Church schools, was read by Prof. S. D. Waterman, Superintendent of Public Schools in Berkeley. This was followed by an excellent paper by Prof. H. R. Fairclough of Stanford University on The Place of Religious Instruction Through the Church, (a) by Sunday Schools, (b) Christian Literature, (c) Services. The Rev. D. C. Gardner, chaplain of the Stanford University, told of his unique position and of the experiment which is being made to see if the Church has any function in the University life, the charter of the University requiring that but the three cardinal principles be taught: belief in the existence of God; obedience to God as the highest obligation of man; and belief in the immortality of the soul. A committee was appointed to report fully at the next Convocation as to the status of the use of the Bible in the public schools of California. The noble example of Prof. Chas. H. Allen was referred to as to what a Christian teacher may accomplish. Prof. Allen, for fourteen years Principal of the State Normal School, in San Josè, invariably opened the morning session with a reading from the Bible and the chanting of the Lord's Prayer by the assembled classes.

The evening session resolved itself into a missionary meeting. Addresses were made by the Rev. H. W. Digby, Archdeacon Emery, and Bishop Nichols.

After the celebration of the Holy Communion on the following morning, a discussion was held on The Missionary Apportionment, Diocesan and General, and the best method of setting it before the people and raising the full amount.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Anniversary at Wilkesbarre—Dunmore.

THE 10TH ANNIVERSARY of Calvary Chapel, Wilkesbarre, was celebrated on September 11th, when an historical address was delivered by the vicar, the Rev. W. D. Johnson. Ten years ago the new church was opened for worship, though for a quarter of a century before that, mission work had been carried on in the neighborhood as the result of a Sunday School founded by Mrs. Alexander H. Bowman. From the handful of parishioners in 1894, the parish list has increased to 459 at the present time, and the Sunday School from 300 to 649. A second anniversary service occurred in the church in the evening, when the rector and a number from the congregation of St. Stephen's, the mother church, were present. A series of complimentary addresses were delivered after the service, Archdeacon Coxe presiding. In addition to the Archdeacon, the speakers were Mr. H. A. Fuller and the Rev. Dr. Jones. The regrets of the Bishop at being unable to be present were read.

ST. MARK'S CHURCH, Dunmore (the Rev. Sidney Winter, rector), was reopened for service on Sunday, September 4th, with special services. The church building (the future parish house) comprises a basement guild room, offices, and kitchen, and the upper part, the church proper (seating 275 people). The guild room has been decorated, furnaces rebuilt, closets for choir vestments installed, Sunday School library room built. All of this is the work of an energetic men's guild (Mr. James McKane, master). The church has also been thoroughly cleaned and decorated. A great improvement has been made by taking up the carpet and staining and polishing the floor; the carpet being cleaned and made up into individual kneelers. St. Agnes' Guild has given part of a handsome dossal, the final portion of their gift to be in place by Christmas. The guild of Saint Hilda, newly formed, purposes working at once to provide a processional cross for the new vested choir. This choir of twenty-seven voices rendered excellent services at the opening of the church. Mention ought also to be made of the gift of choir vestments by the Woman's Guild, about 16 sets of vestments comprising the gift.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

The Bishop—The Cathedral—Notes—Death of a Choir Boy.

A MEETING of the Sunday School teachers of the South side will be held in Trinity Church, Chicago, on Thursday, September

22nd. The purpose of the meeting is the formation of a Teachers' Institute for this section of the city. The Rev. Dr. Wm. Walter Smith, Secretary of the New York Sunday School Commission, will address the meeting, as also similar meetings to be held in St. James' Church on the 21st and the Epiphany on the 20th.

Bishop McLaren, having started for Chicago on the 2nd inst., was detained at Geneva, N. Y., by illness and obliged to return on the 6th to Point Pleasant. The Bishop will make another attempt later on, when it is sincerely hoped he may be permitted to reach Chicago in good health.

A service with special music and sermon was held at the Blue Island mission (Rev. F. W. Wheeler) on the afternoon of September 18th. It was the occasion of the formation of the boy choir, and an office for the admission of choristers was said. Several members of the Morgan Park Choir were present to assist in the singing. Twelve sets of vestments have been given to the mission and as many more promised.

The Rev. Wm. C. Way, deacon in charge of El Paso and Fairbury, was wedded to Miss Lorena Cowles on August 24th at the Church of the Transfiguration. The Holy Eucharist in connection with the marriage ceremony was celebrated by the Rev. W. W. Fleetwood.

Probably but few Churchmen in the Diocese of Chicago, and fewer out of it, have any adequate idea of the character and enormous amount of work done at the Cathedral of SS. Peter and Paul, Chicago. Situated at Washington Boulevard and Peoria Street, in what was at the time of its erection one of the best sections of the city, and what at that time promised ever to be a good location, the Cathedral church is now surrounded by the toughest and most terrible conditions that could possibly exist. It is doubtful if there are any more horrible streets in the world than those in the immediate vicinity. They are filled with ramshackle tenements, cheap and vile lodging houses, saloons, and dives of every sort. Here open vice, lawlessness, drunkenness, and extreme poverty, with sin and suffering are on every hand.

It is to the people of this section, known as "little hell," that the Rev. J. B. Haslam, priest in charge of the Cathedral, and his assistants, have to minister. Surely Chicago's Cathedral stands unique among the Cathedrals of the country in the character of the work its clergy are called upon to do, and to do exclusively, and no parish church is face to face with such conditions. Here is emphasized the missionary character of the work in the Diocese of Chicago, and a knowledge of what is being done and what needs to be done at the Cathedral should stir every Churchman to do his utmost on behalf of diocesan missions. SS. Peter and Paul is of course a mission church, but little revenue being obtained from those who are enrolled upon its communicant list. For lack of funds the work is necessarily curtailed, but an incredible amount is done considering the force and means with which to do it. Just now Fr. Haslam has but a deacon to assist him, with the nurse at the parish house. The work is largely that of giving material aid, but the spiritual side is in no wise neglected nor are the offices of the priest unsought. Doubtless there are some who would advise abandoning a work among people generally antagonistic to religion and under conditions so discouraging, but a few minutes' talk with the faithful and tireless priest would convince anyone of the foolishness, to say nothing of the unchristian character of such a thought. A page from Father Haslam's diary would be interesting and convincing reading; but that is not obtainable. He rises at 6 A. M., for an early Eucharist is said daily at the Cathedral, and is seldom at rest until midnight or after. Between these hours he is called upon to do work of such character as rarely falls to the lot of a priest. There is of course the expected routine, such as the many callers at the clergy house for material and spiritual aid, the sick to be visited either in their squalid quarters or in the hospitals, the dead to be buried, etc., but besides all this, Father Haslam has to act the policeman and detective. Often times he has to appear in court as witness or prosecutor, for it frequently happens that he must call the police to quell some disturbance in the neighborhood or to close up some disreputable resort which has broken the laws and opened too close to the church property. It is no uncommon thing for him to find upon the steps of the Cathedral or clergy house some unfortunate, it may be a man or a woman, either drunk or injured, or perhaps some homeless wretch, sick and discouraged. In any case the proper aid is given, and whatever is best is done. No small part of the work is that conducted at what is now called the Mission House, which formerly was St. Mary's Orphanage, located just to the east of the church. Here any woman in distress or need is welcomed at any time. A nurse cares for those who need medical assistance and skilled physicians are called if necessary. Discharged women prisoners from the Bridewell are invited here and helped to get a fresh start. Good food is furnished and work found for the unfortunate whenever possible. At present but twelve or fourteen can be cared for at one time. It is all a noble and beautiful work, quietly and modestly done. We could enumerate typical cases where relief and aid is given by Father Haslam and his assistants, but enough has been said to suggest their character, and perhaps to acquaint some wealthy Churchman with the needs of the house. When Chicago Churchmen realize the need they do not allow good work to suffer for lack of funds.

A handsome baptismal shell of sterling silver has been presented to the Church of the Mediator, Morgan Park, by Mrs. J. R. Robertson, in memory of her son.

The Rev. J. M. D. Davidson of the City Mission staff will spend his vacation in Mississippi. He will be absent for the month of October.

The Rev. Dr. D. S. Phillipps has been placed by the Bishop in temporary charge of St. Paul's, Glencoe, the former priest in charge, Rev. Geo. C. Stewart, having assumed his new duties as rector of St. Luke's, Evanston.

Miss S. F. Smiley, Organizer and Director of the Society for the Home Study of the Holy Scriptures, recently paid a visit to Chicago, and was tendered a reception at the home of Mrs. Samuel G. Taylor, 610 E. Division Street. Miss Smiley gave a helpful and uplifting talk to the students and graduates present. It is hoped her visit may inspire other women to take up this interesting course of study, which is conducted by correspondence. The course begins October 1st, and those interested are requested to communicate with Mrs. G. B. Pratt, 207 Warren Ave., Chicago.

A very sad affair occurred in the parish of the Good Shepherd, Lawndale, Chicago, last week when David Durham, one of the choir boys, was shot and killed. David, together with some other boys, was playing some boyish pranks to the annoyance of an old man in the neighborhood. Thinking to frighten them off, the old man produced a gun and fired, as he says, over their heads; but the shot took deadly effect upon young Durham. He was buried from the church on Friday, in his vestments, the choir boys acting as pall-bearers. The rector, the Rev. A. B. Whitcombe, says that David was always a well-behaved boy, and one of the best lads in the choir. He was 14 years of age.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Convocation at Pueblo.

The Southern Convocation of the Diocese met in Pueblo, September 6 and 7, at Holy Trinity Church (the Rev. E. M. Hardcastle, rector). At the first evensong, the Rev. V. O. Penley of Trinidad preached the sermon on "See then that ye walk circumspectly." The following morning the Holy Eucharist was celebrated at 7:30 A.M., and Matins said at 9 o'clock. The usual business meeting followed, and the paper on the observance of Sunday was read by the Rev. Benjamin Brewster of Colorado Springs. An interesting discussion followed, participated in by the clergy. The ladies of Holy Trinity Church served luncheon at noon and in the afternoon the paper on "Sunday Schools" was read by the Rev. B. W. Bonell of Manitou. This matter was also discussed by the clergy in a most interesting manner.

In the evening the missionary meeting was held in accordance with the custom obtaining during the episcopate of the late Bishop Spalding. Addresses were made by the Rev. G. Lehman, who presented the opportunity for the Church in Beulah (Pueblo's summer resort); the Rev. J. McBride, who related his former experiences in South Dakota; and the Rev. J. W. Heal, who spoke upon the self-sacrifice necessary in missionary work. The offering taken was for the church in Beulah, and the service concluded with prayers for those in affliction—the Convocation having in mind the dreadful railroad disaster which happened just a month before, a few miles from the city, in which so many lives were lost. The Convocation adjourned to meet in Colorado City during Septuagesima week.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Death of Rev. Geo. R. Warner—Notes.

Another of the clergy of the Diocese, and one held in high regard, has been removed by death—the Rev. George Russell Warner, priest in charge of St. Paul's, Southington. Mr. Warner had been in failing health for several years.

He was born in Ellington, March 22, 1838, and was the son of Dan Warner and Mary E. (Chaffee) Warner. His great-grandfather on his mother's side was a soldier of the American Revolution, and took part in the capture of Stony Point. His grandfather was in the service of the United States in the Seminole War in Florida.

After serving in the War of the Rebellion, in the 25th Regiment C. V., Mr. Warner engaged in teaching, as he had done prior to entering the army. In 1875 he became a Congregational minister. Most of his time was, however, given to the work of instruction. In 1880 he was ordained deacon by Bishop Williams, continuing for the time as teacher, and serving at St. Paul's, East Bridgeport, as assistant to the rector, the late Rev. N. S. Richardson, D.D. His first cure was St. Peter's, Monroe, where he was advanced to the priesthood. Thence he went to St. Alban's, Danielson, serving for five years. There succeeded a longer rectorship at St. Thomas' Church, Hartford. His health becoming impaired, he was compelled to resign this parish. He was in some degree restored by a sojourn in Colorado so that he returned to the Diocese and entered upon the care of St. Paul's, Southington. The improvement was, however, only for the time, and his mortal end came on Thursday, September 8th.

His funeral was attended from St. Thomas', Hartford, where he served so long.

and was so loved. The Rev. Henry Macbeth is now the rector. The burial was at Ellington, his native town. A wife and four children survive, a son and daughter having died a few years ago.

The sympathy of his people and many friends among his brethren goes out to the Rev. James Benton Werner of Grace Church, Norwalk, who is bereaved in the recent death of his father at Allentown, Pa.

Mr. Charles A. Hawley, one of the oldest citizens of Stamford, died at his home on the Fifteenth Sunday after Trinity. He was a vestryman of St. John's (the Rev. Charles Morris Addison, rector). Mr. Hawley was, for many years, President of the old Stamford National Bank.He had passed the fourscore years.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

Rectory for Oakfield.

Bids are now being received for the erection of the rectory for the parish at Oakfield. The plans call for a one-and-a-half story structure of brick and limestone.

HONOLULU.

H. B. Restarick, D.D., Miss. Bp.

Death of Mrs. Mackintosh.

On August 25th the sad news came to Honolulu that Mrs. Alice Mackintosh, the wife of the Rev. Canon Mackintosh, had died in Dresden, Germany, the day before. Seldom anywhere has there been more general sorrow in a community than this cable message caused. Canon and Mrs. Mackintosh left the Islands last May for a trip to Europe, expecting to return in time for the General Convention. Mrs. Mackintosh was a woman remarkable for her long work of personal ministry to the stranger, the sick, the sorrowful, or the dying. She had endeared herself to the people of the whole Islands by her unselfish interest in all who needed her friendship, her aid, or her comfort. Her home was constantly used as a place of refuge for the troubled, the sick, or the friendless.

On August 31st a memorial service was held in the Cathedral, many being unable to gain admission. The affection and respect in which she was held was shown by the congregation, which included all sorts of people, from the Governor of the Territory to the Chinese who for nearly twenty years had been her laundryman.

The Bishop made an address, in which he spoke of the lessons of her devoted life in the service of God and man. It is hoped that a suitable memorial will be erected to remind the people of the lesson of her life.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Woman's Auxiliary in Muncie.

The Woman's Auxiliary of Grace Church, Muncie, has issued a programme for winter work, embracing missionary papers to be read at each of the monthly meetings, on topics connected with the missions in England, British North America, Australia and Tasmania, New Zealand and Melanesia, South Africa, and Equatorial Africa. On September 21st the fall and winter work was inaugurated with a celebration of the Holy Communion and an address by the rector on "The Importance of Woman's Work in the Church." The president is Mrs. C. M. Turner, and the secretary and treasurer, Mrs. Shick.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Work of Archdeacons—Death of Mrs. Stevenson.

The Rev. Thomas W. Cooke, rector of Bellevue and Dayton in this Diocese, has just been appointed by the Bishop to the position of Archdeacon for Mountain Mission Work. He will continue in charge of his present parish, but will visit the missions from time to time, and will advocate their claims upon the coöperation of those who are in more favored parishes in the East and elsewhere. The appointment is regarded as highly satisfactory.

Archdeacon Caswall has recently established a kindergarten in connection with St. Andrew's colored mission, 4th St., Lexington. He has secured as teacher Miss Anna B Hurt, who graduated last June after a two years' course at the Louisville Colored Kindergarten Training School, having previously graduated at the High School. She is eminently qualified for the work; and already 35 little colored children delight to rally round her every day. The requisites on their part are cleanliness, neatness of dress, and a fee of 10 cents a week.

Mrs. Isabella Winston Stevenson, widow of Governor J. W. Stevenson of Kentucky, has just passed away. She was one of the most distinguished women both of the State and of the Church in Kentucky. They were both devoted members of Trinity Church, Covington, of which the ex-Governor was also warden for many years. Mrs. Stevenson was well into the eighties, but bore her age well, and was always vivacious in her conversation, and appreciated with great delight her beautiful home and the visits of her friends.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Burglary at the See House—B. S. A.—Notes.

The see house was entered by burglars some time in the early morning of the 14th inst. and considerable silverware with some money and clothing was stolen. Marks of a rubber-tired vehicle were discernible on the driveway, so it is supposed the intruders used this means of conveying the goods from the house. The robbery was not discovered until the servants came downstairs in the morning and found the place in disorder. The police have instituted measures for the apprehension of the culprits and the restoration of the stolen property. The Bishop is not very sanguine concerning the return of the articles.

A son of the Rev. H. W. R. Stafford, missionary in charge of St. John's Church, Center Moriches, met with a serious accident. He was in a tin shop, and espying a revolver in a drawer, secured possession. The revolver was accidentally discharged, the bullet entering his body in the side below the ribs, inflicting a very dangerous wound. The boy is now in a critical condition, and it will be several days before the physicians can declare an opinion of the ultimate result.

The Long Island Local Assembly B. S. A. held a pre-Convention meeting at the Diocesan House, Thursday, September 15th. A conference was opened by the Rev. C. F. J. Wrigley, D.D., rector of Grace Church, Brooklyn, on the subject of "National Brotherhood Conventions—Their Uses." The meeting was well attended and the discussion evoked the spirit of attendance toward the Convention to be held in Philadelphia. The Assembly has mapped out an interesting programme for the season and a more general interest will, no doubt, result from the effort.

The Rev. Howard Melish, rector of Holy Trinity, Brooklyn, purposes an evening service for the fall and winter months. This will be a change for the congregation of this beautiful church, but a sign of the progressive spirit of its rector.

The Bishop laid the corner stone of the chaple, depot, and administration building of the Pinelawn Cemetery, Long Island. The cemetery is not a diocesan possession. The corporation invited the diocesan to assume the direction of the part of the ceremony. The services were very impressive. The music was furnished by the 47th Regiment Band. The Bishop was assisted by the Rev. James Clarence Jones, Ph.D., rector of St. Mary's Church, Brooklyn. A Prayer Book was deposited in the box of the corner stone.

The corner stone of the parish house of St. Thomas' Church, Brooklyn (Rev. James Townsend Russell, rector), will be laid Saturday, September 24th.

The Rev. Paul F. Swett has been appointed Superintendent of the Church Charity Foundation, to succeed Mr. Charles N. Kent. The Rev. Mr. Swett is precentor of the Garden City Cathedral and was formerly assistant to Bishop Burgess when the latter was rector of Grace Church-on-the-Heights, Brooklyn. Mr. Kent has been in charge for fourteen months, and has done excellent work, according to the Rev. Edward McGuffey, chairman of the special committee for the Foundation, but he is an active business man with many interests and could give but a small part of his time to the work. Mr. Kent agreed with the committee that the Foundation needed a man who could give his whole time and energy to the work, and commended the appointment of the Rev. Mr. Swett. The latter has taken entire charge of the work, which includes St. John's Hospital, the training school, the publication of *The Helping Hand*, and all other branches. Bishop Burgess has written a letter in which he commends the Rev. Mr. Swett and asks the churches and the clergy of the Diocese to give him their hearty support.

The Rev. Floyd Appleton, who has been for several years assistant to the Rev. Dr. Arthur B. Kinsolving at Christ Church, Clinton Street, Brooklyn, has accepted an invitation from the vestry of St. Clement's Church, Brooklyn, to become its rector. He will begin the new work on Friday of this week. The Rev. Mr. Appleton will succeed the Rev. W. E. L. Ward, who resigned some months ago to become rector of St. Paul's Church. The Rev. Mr. Appleton is a native of New York City, and was graduated from Columbia University and the General Seminary. Before going as assistant to Christ Church he was assistant to the Rev. Dr. H. C. Swentzel at St. Luke's Church.

The Rt. Rev. Geo. F. Seymour, D.D., Bishop of Springfield, celebrated the Holy Eucharist and preached in St. Clement's Church, Brooklyn (Rev. Marcus A. Trathen, priest in charge), on the morning of Sunday, September 11th.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Death of Sister Petronilla.

Sister Petronilla of the All Saints' Sisters of the Poor, Baltimore, died suddenly after a short illness of three days, in England, at one of the All Saints' houses, on August 10th. She had been in this country about thirty years, and had only this summer returned to England. Her time here had been spent at the Mother House of the community, and in mission work in St. Clement's parish, Philadelphia and at St. Andrew's Church in Baltimore. Always cheerful and kind, she seemed to go about her work "with a song in the heart," while ministering to the sick and afflicted.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Exhibit of Church Vestments—Diocesan Notes.

An interesting exhibit of Church vestments will be shown at St. Margaret's Home, 17 Louisburg Square, Boston, from October 10th to October 24th, and between 10 A. M. and 6 P. M. A general invitation is extended

to all Churchmen to call, and it is hoped that many who are in the city for the sessions of General Convention will embrace the opportunity. The Sisters receive orders for Church vestments of all kinds.

Bishop Brent is in Boston, and is busily engaged in the preparation of the Paddock lectures which he will deliver in November.

The funeral of Mrs. Imogen Willis Eddy, daughter of the late Nathaniel P. Willis, was recently held at her apartments in the Hemenway Chambers. The Rev. Geo. J. Prescott, rector of the Church of the Good Shepherd, Boston, officiated.

The new chapel of St. Mark's, Dorchester, is now open for service. The Archdeacon of the Diocese, the Rev. Samuel G. Babcock preached the sermon at the opening service. This work is the result of the long and unselfish labors of the rector, the Rev. H. M. Saville, and his congregation, who have at last completed the project they have faithfully labored to accomplish for years.

The Episcopal City Mission has purchased the property used by them as a Sailors' Haven on Water Street, Charlestown. The property consists of three brick and one frame building, valued at $10,600.

The Dean of Chichester and his family sailed last week for England from Boston.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Anniversary at Janesville.

Sunday, September 18th, was the 60th anniversary of the organization of Trinity parish, Janesville (Rev. J. A. M. Richey, rector). The falling of the anniversary on Sunday made it impossible to secure the attendance of visiting clergy or to give it that festal character that is customary, but there were advantages also in this circumstance, for it became rather a home day of spiritual and other recollections of the past. A most interesting circumstance of the day was the acceptance of an invitation extended to the rector and people of Christ Church to unite in the celebration. At the late Eucharist, the rector of Trinity Church celebrated and the Rev. A. H. Barrington, rector of Christ Church, was preacher. He depicted the Catholic character of the Church and her differentiation from the Roman Church on the one hand, and from sectarianism on the other. He discoursed on the mission of the Anglican Communion in the world, and coming down to the matter of the day, he recalled the landmarks of the parish history, and asked finally: "What is our mission in the city of Janesville to-day? Are we not chosen through the wisdom of God, to represent—not Protestant Episcopalianism, but 'the Church of the Living God, the pillar and ground of the Truth,' 'the Church built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head Corner Stone?'

"We are not two churches, but one Church having two houses of worship. Should we not act as one in presenting the same Truth?

TRINITY CHURCH, JANESVILLE, WIS.

Sixty years ago there were six communicants. To-day there are in both parishes, 500—not a bad showing. Cannot these five hundred come closer together? Can we not go forth hand in hand, in doing the work that is appointed for us, to the greater glory of God and the strengthening of His Church?

"Surely, through the mission of the Holy Cross fathers we have broadened mentally, as we have been lifted up spiritually. Shall we not then take a more exalted view of the Church and our duty therein?"

The men of the parish gave a supper on Monday night to add a social aspect to the historical celebration.

The parish was organized on September 18th, 1844, when the name "Trinity Church of Janesville" was selected. The Rev. Thos. J. Ruger presided at the first meeting and became the first rector. The wardens chosen were Messrs. Wm. Lupton and Joseph B. Doe. The first vestrymen were Gen. Wm. B. Sheldon, Messrs. A. Hyatt Smith, John J. R. Pease, Guy Stoughton, Joseph L. Croft, A. S. Wood, A. C. Bailey, and Isaac Woodle.

The longest rectorate in the history of the parish was the first, the Rev. Father Ruger (as he was affectionately called in those old days), being rector for eleven years. Since then the incumbents have been: James Coe (4 years); H. M. Beers [illegible] ette Durlin (6 years); George [illegible] years); Thos. W. MacLean (4 [illegible] Gates (1½); Dr. Conover (3 [illegible] Slidell (4 years); H. J. Cawthorne [illegible] H. Wotton (4¾); F. L. Maryon (19 months); and the present rector will next month complete his fifth year as incumbent.

HOLY CROSS CHURCH, JERSEY CITY, N. J.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Church Consecrated in Jersey City.

Holy Cross day (September 14th) was celebrated very fittingly in Jersey City by the consecration of the Church of the Holy Cross, on the corner of Arlington and Claremont Avenues. In spite of the inclemency of the weather, with steady showers, the attendance of the out of town and local visitors was exceptionally large, there being over 60 clergymen present. The majority participated in the procession and occupied seats in the choir stalls, adding considerably to the beauty and impressiveness of the service. Bishop Lines was attended by Archdeacon Wm. R. Jenvey, as deacon of honor and by Archdeacon H. B. Bryan of Garden City, L. I., and the Rev. E. B. Taylor of Bayonne, as chaplains. Bishop Seymour of

REV. AUGUSTINE ELMENDORF.

Springfield, the preacher of the day, was delayed in reaching the church, as were a dozen clergymen. He entered during matins, attended by the Rev. John S. Miller of Newark and the Rev. Geo. S. Bennitt of Grace Church, Jersey City, as acting chaplains. The master of ceremonies was the Rev. R. R. Upjohn of Pleasant Valley, N. Y., who was assisted by the Rev. A. M. Judd of Trinity Church, Paterson.

When the clergy were seated, the instruments of donation were read by the senior warden, Mr. E. R. Pryor. Matins were said by the Rev. J. O. Lincoln of St. John's, Newark, with the Rev. J. C. Joralemon of Greenville reading the Lessons. The Rev. G. M. Dorwart of Holy Communion was the cantor.

For the celebration of the Holy Commuion, which followed, the celebrant was the rector, the Rev. Augustine Elmendorf, assisted by the Rev. Percy C. Pyle of Stottsville, N. Y. as deacon, and the Rev. F. E. West, chaplain of St. John Baptist House, New York, as sub-deacon. The music throughout was in plainsong.

Bishop Seymour preached from Philippians ii. 5-12, prefacing his address with a few remarks of congratulation to the rector, the vestrymen, and the congregation. His sermon was a simple, yet thrilling exposition of the glory of the Cross and many of his hearers were moved to tears at his earnest words. At the conclusion of the service the visiting clergy were entertained at luncheon in a large tent opposite the church. Here the rector acted as toastmaster, and all the disagreeable weather with the tent leaks was forgotten in two hours of very sincere rejoicing. The opening address was made by Bishop Lines. Bishop Seymour, who followed, brought much hearty laughter to those whom he had so recently moved to tears. The day was a very happy one for him as he had been well acquainted with the parents of the rector. Other addresses were made by Archdeacon Jenvey, the Rev. S. W. Fay of Fond du Lac, the Rev. Geo. S. Bennitt of Jersey City, Rev. P. C. Pyle, and Rev. J. Francis Morgan, pastor of the Claremont Presbyterian Church, who said he was "more than half Episcopalian," as that was the faith of his wife, and he came near proving himself a good Catholic. Senior Warden Pryor's address brought out an interesting feature of the early struggles of the church, when financial affairs were at their worst. He said the congregation agreed to adopt the old Jewish tithe, and for a long time everyone gave up one-tenth of his income for the support of the church. "A layman," he continued, "isn't apt to pay more for an article than its value, and we wanted Catholic services, and didn't think we were paying too much."

The present parish was founded in 1859, and for many years was known as Christ Church, Bergen. The most notable figure among the early rectors was the Rev. Stephen Battin, who served for three distinct periods, taking a very deep interest in the work and giving to it much from his own private means. He erected the present edifice as a memorial to his wife and daughter. The new church was first occupied in 1892. Mr. Elmendorf came to the church as a deacon nine years ago, and the consecration of the building is sufficient commentary upon his success. The name of the church was changed to Holy Cross in 1896.

Father Sargent, O.H.C., will hold a week's conference at Trinity Church, Paterson, beginning October 6th.

NEW JERSEY.

John Scarborough, D.D., Bishop.

The "Circle of Meditation."

As an instance of what can be done in a simple way for the advancement of the spiritual life, the "Circle of Meditation," now conducted by Mrs. R. S. Clarkson of Sewaren, N. J., deserves mention for its gratifying success. Some years ago the Rev. Charles Fiske, then in charge of St. John's Church, Sewaren, asked some half dozen or more of the people of the congregation to make a common meditation on some verse of Scripture each day. This little company soon grew in numbers, and then a regular scheme of meditation was prepared, and slips were sent monthly to the members of the circle, so that the same line of thought might be pursued by all. The Rev. T. A. Conover was next asked to undertake the work, after Mr. Fiske's removal, and now the circle has extended until there are over four hundred members. Printed slips are prepared each month, giving a daily text, a leading thought for meditation, and a suggestion for special prayer or a practical application of the lesson. The inspiration from the fact that hundreds of others are using the same meditation each day is alone most helpful. Many members of the circle testify to the strength gained from the effort to concentrate the thoughts on God for only a few moments, and in a very simple way, each day. Mrs. Clarkson has acted as secretary of the informal organization since its beginning, until now she has these 400 members on her list. The number has grown very rapidly of late, and its greater extension may be predicted in the future.

OREGON.

B. W. Morris, D.D., Bishop.

No Missionary District to be Asked for.

Notice has already appeared of the action of the diocesan Convention petitioning General Convention to set off eastern Oregon as a Missionary District. It is now stated that the Bishop has definitely refused to sign the memorial, and as a consequence, that it will not be presented to General Convention at its approaching session. He has stated that at the next annual Convention or sooner he will ask for the election of a Bishop Coadjutor, asking the Diocese to limit his stipend to $1,000 and to furnish a house for him. The income from the endowment fund of the Diocese is sufficient just about to meet such an expense, and the income of the Bishop Coadjutor, should one be elected, could therefore only be met by assessments. The duties that would be assigned to the Coadjutor have not yet been stated.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

College to be Founded—Destruction in Storm—B. S. A.—Philadelphia—Notes.

Early in October there will be opened in connection with the Church of the Evangelists, Philadelphia (the Rev. C. W. Robinson, rector), an institute which will be called St. Martin's College. The object will be to provide a home for boys who cannot find a place in any other institution. It is contemplated that those admitted will be bound over to the corporation, and that they will receive such training both sacred and secular as will fit them for spheres of usefulness both in the Church and in the world. At present a recently purchased building to the north of the parish house will be used as a residence for the boys, and a number of firms and individuals have contributed liberally in money and material for the purpose. St. Martin's College will be incorporated under the laws of Pennsylvania and is in no sense a rival to, but will supplement, other institutions. It is expected that such boys as have musical ability will assist at the daily matins and evensong. Already a number of boys have fulfilled the conditions and will be admitted so soon as the arrangements are completed. In the course of time the number will be increased.

During the very severe storm on Wednesday and Thursday of last week, the stone cross on the Church House was blown over and fell to the ground, breaking into pieces. It is not the first time that pieces of statuary on the Church House have been thrown down, and it seems a miracle that no injury to human life has resulted.

A largely attended meeting of the Philadelphia Local Assembly B. S. A. was held at the Church House on Monday evening, September 12th. It was the usual pre-Convention meeting of the Brotherhood of St. Andrew. Addresses were made by Mr. Mahlon N. Kline of the General Council and Franklin S. Edmonds, Esq., of St. Matthew's Chapter. The devotional exercises were conducted by the Rev. H. H. P. Roche, rector of the Church of the Transfiguration, West Philadelphia. The *Veni Creator Spiritus* was said in concert, and after appropriate prayers, Mr. Roche gave a meditation, emphasizing the point that all should be done for the greater glory of God.

The funeral and interment of the late Richardson L. Wright, a Churchman whose voice had often been heard in the councils of the Church, took place at All Saints' Church, Torresdale, on Wednesday afternoon, September 14th. Many friends and associates of Mr. Wright were in attendance notwithstanding the inclemency of the weather. The Rev. John A. Goodfellow of the Church of the Good Shepherd, conducted the Burial Office, assisted by the choir of the same church.

St. Philip's Church, West Philadelphia (the Rev. C. W. Bispham, rector), has completed the improvements and enlargements and was opened for service again on the Sixteenth Sunday after Trinity. This parish is in an excellent neighborhood and is very successful. The present number of communicants is 530. There is an endowment of over $17,000. The receipts from all sources during the last Convention year amounted to over $12,000.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

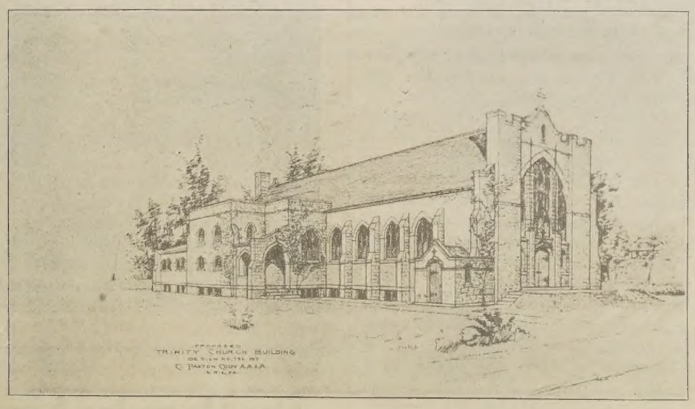
Church Consecrated at Clearfield—Gazzam—Cornerstone at Erie.

On Sunday, September 11th, St. Andrew's Church Clearfield, was consecrated by the Bishop. The request to consecrate was read by the warden, Mr. Clement W. Smith, and the sentence of consecration by the rector, the Rev. W. T. Auman. The sermon was preached by Bishop Whitehead, from II. Cor. vi. 6: the Localizing of Deity, as symbolized by the Tabernacle and Temple, and by the Incarnation extended by the Body of Christ, which is His Church, and the Holy Sacraments, holy places, and holy persons. The music was well rendered by the choir which, since the coming of the new rector, has been recruited and well instructed. The Rev. W. E. Van Dyke of Osceola Mills also took part in the service. The offering was devoted to diocesan Missions. In the evening the Bishop preached again, and confirmed a class of fourteen.

On Monday the Bishop went with the Rev. Mr. Van Dyke to Gazzam, a small coal mining town where there are a few loyal Church people, and in the evening held service in the small union chapel of the village, where he preached and confirmed a class of ten, one of whom had come from a village ten miles distant to receive the rite, and the others had been prepared by one of the faithful women of the parish, as it is only very occasionally that the services of a clergyman are available.

On the Fifteenth Sunday after Trinity the corner stone of Trinity Church, Erie, was

laid by the Rev. F. S. Spalding, rector, acting by authority of the Bishop, who was unable to be present. The church is a memorial to the Rt. Rev. J. F. Spalding, late Bishop of Colorado, who in 1873 founded the mission out of which this large work has developed, and acting for Bishop Kerfoot, laid the corner stone. The new church stands three blocks farther south than the old building and nearer the centre of the present population, but the old corner stone was used. The church is being constructed of rock-faced concrete blocks and litholyte trimmings. It will seat between three and four hundred people, and will cost upwards of $1,000.



TRINITY CHURCH, ERIE, PA.

The afternoon was clear and beautiful. Mr. Spalding was assisted by the Rev. W. C. McCracken of Ironwood, Mich., Rev. F. D. Miller, rector of St. Mark's, Erie, and Rev. F. H. Danker, assistant at St. Paul's. The hymns were well sung by the united choirs of St. Paul's and Trinity and by an assemblage of over five hundred people. The address was delivered by Mr. Turner W. Shacklett, rector's warden of St. Paul's and treasurer of Missions in the Diocese. It was a very able statement of the value of the Church to the community, and a beautiful tribute to Bishop Spalding, who did such faithful work in Erie for Christ and the Church, as afterward he did in Colorado.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

Rock Island—Spring Valley.

AN ENTHUSIASTIC missionary meeting was held in Trinity Church, Rock Island, September 13th, under the auspices of the Board of Missions of the Diocese. The Bishop presided, and addresses were made by Mr. W. F. Bailey of Galva, Mr. C. H. Williamson of Quincy, and the Rev. A. E. Gorter. The offering was for the support of the missionary at Mayer, Mr. J. A. Sweeney.

THE FIRST Church service ever held in Spring Valley, the famous mining town, was recently conducted by the diocesan missionary, who found thirteen Church families in the place.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Annual Convocation.

THE 30TH ANNUAL CONVOCATION of the Church in the District of Sacramento assembled in St. John's Church, Petaluna, Cal., Friday, September 9th, at 10:30 A. M. The opening service consisted of the Holy Eucharist with the Bishop as celebrant. The Bishop of California preached the sermon from St. Luke xvii. 19.

The reports showed the Jurisdiction to have made marked progress in every respect. The full apportionment for General Missions was found to have been met. Some time was devoted to the discussion of methods looking toward an increase of the Episcopal Endowment Fund. Mr. Macanear of Sacramento spoke upon the advantages to be obtained from life insurance taken out with this end in view. Acting upon a suggestion of the Bishop in his last annual address, the Rev. H. A. R. Ramsay presented a resolution that the matter of adopting the Bishop's private seal as the official seal of the Jurisdiction, be referred to a committee. The committee was appointed and a favorable report being brought in, it was unanimously carried. The seal was designed by a New York expert, and is in every particular suggestive of the name of the Jurisdiction for which it is to stand.

In the evening, from 8 to 10 A. M., a reception was tendered the Bishop and Mrs. Moreland by the ladies of the parish, and was largely attended.

The morning of the second day was spent mostly in the reading of committee reports. Before noon, however, a resolution was presented by the Rev. Mr. Swan as follows:

"*Resolved*, That this District declines to concur with the action of the Diocese of California petitioning General Convention for the use of the Revised Version of the Bible in the services of the Church."

After some valuable discussion, a vote was taken, resulting: Ayes 16, noes 6; the resolution being carried by a majority of 10 votes.

As delegates to the Council of the Seventh Missionary District there were elected the Rev. Messrs. John Partridge, Samuel Unsworth and John Shurtleff, and Messrs. Tuttle Lyman, and Hilton.

An invitation from the Rev. W. A. Rimer to Convocation to meet at Nevada City next year was accepted.

The Bishop's address was full of hope and encouragement for the future, based upon the evident strides that have been made in this Jurisdiction during the year past. He said: "Almost every parish and mission along the long list of 72 shows some progress. In one or two places there is a decline, owing to the inability to keep a resident priest or failure of the people to sustain their pledges." During the year three new churches were erected—St. John's Church, McCloud, All Saints' Church, Dayton, Nevada, St. John's, Chico.

A true Catholic spirit pervades the whole Jurisdiction and is manifest in the self-denial and zeal displayed by both Bishop and clergy to win this scattered district to Jesus Christ and His Church.

Reports of the various ladies' guilds and the Woman's Auxiliary were read by Miss Kate C. Weston, Secretary of the Auxiliary in this Jurisdiction, to a large assembly of women and girls. Many new guilds have been organized with the result that the financial assistance rendered by these societies has been greatly augmented. The statistics

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showed a marked increase in interest and returns over the report of last year.

On Sunday, the Rt. Rev. Sidney C. Partridge, D.D., Bishop of Kyoto, delivered a sermon of great power and eloquence, taking for his text, Exodus iii. 3. In the afternoon a children's service was held, addresses being made by the Bishops of Sacramento and Kyoto. In the evening addresses were made upon missionary work amongst the Indians and the work being done in Nevada, the speakers being the Rev. Messrs Unsworth, Parker, Douglas, and Ramsay.

SOUTH DAKOTA.

W. H. Hare, D.D., Miss. Bp.

Triennial Convocation—The Bishop on Courts of Appeal and on Marriage and Divorce.

The Church in South Dakota is composed of two bodies of such diverse character, viz., the whites and the Indians, that a separate convocation of each division of the field is held annually, and it is only once in three years, just before General Convention, that the whole field is represented in one general Convocation.

This triennial convocation has just been held in Sioux Falls. The presence of the Rev. Charles Scadding who, at the Bishop's request, addressed the Convocation on Sunday School Work and later in the day gave a most interesting lecture beautifully illustrated by stereopticon views, added much to the interest of the occasion and sent many back to their homes with a new sense of the work of the Church and their duty to it.

The Bishop's review of the state of the field was most gratifying, showing that all the congregations of the District, some 120 in number, had contributed to the General Missionary Society; that some $130 in excess of the amount apportioned to South Dakota had been paid in to the treasury; that the Sunday Schools of the District had contributed through their Lenten offerings more than $1,000 for missions; that there was no debt on any of the boarding schools nor on any of the one hundred church buildings, except one; that no congregation was in arrears on its clergyman's salary.

The Bishop advocated Courts of Appeal, not because he knew of any well authenticated case in which wrong had been done by an unjust verdict, but as a means of forefending a possible and grave peril, especially in a case where the charge was false doctrine. He urged, however, that the present notorious difficulty of ridding the Church of unworthy ministers demanded that present methods of bringing them to discipline should be made more simple, prompt, and efficient, and added that "unless our methods of procedure in diocesan courts are very much improved, the establishment of Courts of Appeal, adding as it will to a guilty man's chances of escape, will make our procedure for the trial of a clergyman seem hardly better than a measure for the protection of unworthy ministers."

On the subject of Marriage and Divorce, the Bishop drew attention to the fact that practically no branch of the Church of Christ holds that the marriage bond is *absolutely* indissoluble. It is well known that many Protestant religious bodies do not. The Eastern Church does not. The present Canons on Marriage and Divorce of our own Church admits that divorce and the right to marry again may be had for the cause of adultery; in other words, that marriage is not absolutely indissoluble. Even the Church of Rome dissolves marriages by Papal dispensation and considers marriages ecclesiastically null which do not bear her imprimatur. He opposed, therefore, the passage of any canon for disciplining the laity which was founded upon the theory that marriage is *absolutely* indissoluble and that a member of the Church may not lawfully marry again no matter how grave the ground of divorce. In view, however, of the difficulty of discovering what is the real ground of divorce in any particular case, and whether either one of the parties is an innocent party, he is prepared, in order to err on the safe side and save the clergy from embarrassment, to advocate the passage of a canon forbidding the clergy to officiate at the marriage of any person who has a divorced partner still living.

SOUTHERN OHIO.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj.

Progress at Newark.

In consequence of ill health, the Rev. Geo. W. Van Fossen has severed his connection with Trinity parish. Mr. Van Fossen, by his Churchly and scholarly bearing, has endeared himself to the people, and it is with the feeling of the deepest regret that they part with him. Within the short time Mr. Van Fossen has been rector of this parish he has taught the congregation what the Church is, and what religion really means. He is a teacher in the true sense of the word. He has brought out all the beauties of the Catholic Church in so clear and simple a manner, that the youngest member of his congregation understood it.

Mr. Van Fossen leaves the parish in a most healthy condition. Mrs. Van Fossen has also done much in assisting her husband.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

New Rector in Nashville.

The newly chosen rector of St. Ann's Church, Nashville, the Rev. Mercer P. Logan, D.D., will enter upon the rectorship on the first Sunday in October. For the past 22 years Dr. Logan has been rector of St. John's Church, Wytheville, Va., and is also

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Secretary of the Diocese of Virginia and Dean of the Convocation of Southwestern Virginia. He was graduated at Roanoke College and at the Virginia Theological Seminary, receiving deacon's orders in 1880 and priest's orders in 1881, both at the hands of the late

REV. M. P. LOGAN, D.D.

Bishop Whittle. He was assistant at St. Paul's Church, Petersburg, Va., until 1882, when he accepted his present rectorship at Wytheville. His work has been characterized by earnestness and aggressiveness and will no doubt be similarly efficient in his new home in Tennessee.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Progress at Beaumont.

The rector of St. Mark's Church, Beaumont, the Rev. J. W. Bleker, recently received from members of his congregation, a purse to enable him, with his wife and son, to spend two weeks in St. Louis seeing the World's Fair. At St. Mark's, the little brick church was erected about five years ago at a cost of $10,000, which is all paid for. There is a small organ, and it is hoped that a new pipe organ may be obtained in the near future. A new choirmaster is improving the work of the choir.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Approaching Visit of the English Primate—B. S. A.—The Pro-Cathedral.

The approaching visit of His Grace, the Archbishop of Canterbury is, this week, the subject of chief interest to Church people in Washington. The service arranged to be held on the Cathedral grounds on Sunday, September 25th, will give everyone an opportunity of seeing and hearing him. It will be on the plan of the great open air service of last October during the meeting of the All American Conference of Bishops and the Missionary Council; and, should the weather be propitious, will doubtless add another to the occasions of national interest already associated with Mt. St. Alban. Among the social features planned to do honor to the Primate, will be a dinner to be given by the President at the White House on the 24th; and the British Ambassador will return from his summer home in order to extend the hospitality of the Embassy.

The Washington chapters of the Brotherhood of St. Andrew are making active preparations to send a large delegation to the Brotherhood Convention. The Bishop has authorized the use of the prayer set forth by the Bishop of Pennsylvania in preparation for the Convention, at all Sunday services till October 2nd.

The rector of St. Thomas' Church, the Rev. Dr. C. Ernest Smith, with his wife, has returned from a visit to Newfoundland, where they visited many of their friends in St. Johns, Harbor Grace, and in their old parish in Heart's Content.

Recent letters from the Rev. Clement Brown, rector of the Ascension, give most encouraging news of his convalescence. He expects to be entirely restored to health by the time of his return, the latter part of this month.

The curate of the Ascension recently baptized four Chinese children. Mrs. Wong Sin Sen, the mother of three of the children, speaks no English, and attended the service in Chinese dress. The Chinese Sunday School, which has been conducted in this parish for many years, is one of the most efficient works of this the Pro-Cathedral Church.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

The Apportionment Met—Bluefield—Notes.

Bishop Peterkin has expressed his great joy to his clergy that the diocesan apportionment of $3,125 has been overpaid by $233.62.

Christ Church mission, Bluefield, has had a remarkable success since 1902, when the Rev. E. H. Brosius took charge. Then it had fifty communicants, now there are 115. Many improvements have been made. A furnace and electric lights have been put in the church and rectory; and last Easter the Woman's Guild put in a beautiful altar and reredos at a cost of $135. This fall, Mr. Brosius expects to start a school. Twenty-five scholars have already been entered, and the outlook for others is good.

The improvements just completed at Bramwell on the rectory—a new porch and walks, walls freshly papered, and wood work oiled, make it one of the best rectories in the Diocese.

St. Barnabas', Davis (the Rev. Jas. L. Fish, rector), has just been furnished with electric lights, and this with other improvements, together with an ever increasing interest amongst outsiders in the Church, gives the rector and congregation fresh encouragement.

In St. David's Church, Powellton (Rev. Arthur M. Lewis, rector), on Sunday, August 7th, there was consecrated a beautiful brass cross to the Glory of God and in loving memory of Evan Powell. The cross was the gift of his son.

CANADA.

Technical Flaw in Nova Scotia Election—The Abchbishop of Montreal—Notes.

Diocese of Nova Scotia.

There is now a doubt of the legality of the election of Archdeacon Worrell of Kingston, Ontario, to be Bishop of Nova Scotia.

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CALIFORNIA.

The Chicago & North Western Ry. has issued a new publication entitled "California." It contains a beautiful colored map of the state, a list of hotels at California tourist resorts with their capacity and rates; and a most interesting series of pictures showing California's resources and attractions. The prospective visitor and settler should be in possession of a copy of this profusely illustrated folder. Sent to any address on receipt of four cents in stamps. One way tickets on sale daily September 15 to October 15, only $33.00 Chicago to the Coast. Correspondingly low rates from all points. W. B. Kniskern, P. T. M., Chicago, Ill.

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The whole matter hinges upon a slight technicality which is now being carefully considered by the authorities, and if after proper deliberation, any doubt rests upon the legality of the election, another meeting of the diocesan Synod will be called. Legal advice has been asked and the opinion is that the election is not legal, on account of the lack, though the deficiency is slight, of the necessary two-thirds vote of those present, which the canon requires.

Diocese of Montreal.

Archbishop Bond received many congratulations on his birthday, September 10th, when he attained his 89th year. The vigor of body and mind shown by the venerable prelate, now in his ninetieth year, is very remarkable. A large delegation of the clergy, headed by Bishop Carmichael, waited upon the Archbishop on the morning of the 10th to offer their good wishes. On the afternoon of that day, the ceremony of laying the corner stone of the new Church of the Ascension, Montreal Annex, was performed by the Archbishop, and a very large number of the diocesan clergy gathered to honor both the anniversary and the ceremony. After singing the hymn "The Church's one Foundation," an address was presented to the Archbishop by the church wardens, and a silver trowel, suitably inscribed, on behalf of the building committee. After prayers had been offered and the document giving the history of the church, together with the daily newspapers, coins of the Dominion, etc., were placed in position, the Archbishop proceeded to the northeast corner of the building, and, spreading the mortar, declared the stone to be "well and duly laid."

Diocese of Algoma.

Much gratification is expressed that the diocesan board of the W. A. has come to the Bishop's aid in his desire to open up a new mission in the Diocese under the charge of a catechist. They have undertaken to raise $150 per annum. This comparatively young diocesan board is certainly showing much vigor. Their pledges now amount to nearly $600 a year.

Diocese of New Westminster.

The plans for the new church of St. Paul's, Vancouver, have been decided on. It is expected that the building will cost about $12,000. A large part of the sum needed has been subscribed.

Diocese of Qu'Appelle.

Bishop Grisdale visited the newly built church of St. Agnes, at Craite, and preached, September 4th. The parish, which lies north of Regina, is sixty miles long by thirty broad.

Diocese of Huron.

The Rev. Robert Wilson, who for the past thirty-five years has been rector of St. George's, London Township, has tendered his resignation on account of ill-health. He came to this parish when he was ordained deacon, so that it has been his only charge. He has gone to Oklahoma for a change of air and scene. During his rectorate in this quiet English-like parish he has baptized 1,007, presented 578 for Confirmation, married 151 couples, and buried 514, this record covering the joint rectorate of St. George's and Trinity, Birr. Two of his "boys" are in the priesthood, the Rev. George A. Robson, rector of St. George's Church, Bridgeport, Conn., and the Rev. John H. Gibson, rector at Elgin, Manitoba. The resignation has not yet been and may not be accepted, but it is evident that in any case the work of the parish must now be mainly done by another. The sincere affection and sympathy of the parish is with its faithful rector in his affliction.

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